ΠΕΡΙΑΜΜΑ

ΕΠΙΔΗΜΙΟΝ:

Or,

VULGAR ERROURS

in Practice Censured.

Also

The Art of ORATORY,

Compiled for the benefit of young Students.

LONDON,
Printed for *Richard Royston*, at the *Angell* in *Ivy*-lane. 1659.

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Tandem nequitiæ pone modum tuæ. Horat.

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FIGURA MAGNA

EDITIONS:

OF

VULGAR HERETICS

in Practice Continued.

Tandem aequitis pone modum ait Hora. Horat.

LONDON.

Printed for Richard Royston, at the Angel-Inne. 1679.

The EPISTLE to the READER.

Reader,

THou art here presented with a few talents, lai'd up formerly in a Napkin, and now lay'd out in Sheets. Thou hast an account of some unmolested hours and vacant intervals, spent, not in needlesse *Controversies*, but in necessary *Censures*. This Treatise meddles not with the times, but with the manners of men; though both may admit the O-

* O tempora! O mores! Cic. orat. in L. Catilin.

ratour's *O! It *ſpeaks not evill of the Rulers of the people*; and (with [a] *Michael*) it dares not *bring a railing accuſation* againſt preſent Authority: For even all chief Governours have as long Ears as *Midas*, which entertain intelligence of each particular negotiation. And as they have, with him, Golden Hands, to gratifie pens ſteeped in oile, which flatter them. ſo alſo they have Iron Hands, to terrifie pens dipped in gall, which flout them. The Booke abounds more with ſavoury then Satyricall Truths, and more with Inſtructions then Invectives. Although this Iron Age doth even extort a file;

[a] Jude v. 9.

To the Reader.

Cùm pars Niliacæ plebis, cùm verna Canopi
Crispinus Tyrias humero revocante lacernas
Ventilet æstivum digitis sudantibus aurum,
Nec sufferre queat majoris pondera gemmæ;
Difficile est Satyram non scribere: nam quis iniqui
Tam patiens orbis, tam ferreus, ut teneat se? Juven. sat. 1.

If thou believeſt not that the enſuing *Myndus* is anſwerable to theſe gates, that there is not in the ſucceeding Building what is promiſed in this Portall; enter in, and truſt thine eyes: and what thou ſeeſt propoſed in Words, follow with Works.

To the Reader.

The *Father of Lights* bestow his rayes upon thee. To his Tuition I commend thy person; to which if thou once attaineſt, it will be ſuperfluous for me to bid thee Farewell.

Obadiah Walker
friend of Dr. Radcliffe
and others

BRITISH
MUSEUM
NO 83

O. Walker Educ. & died a Roman Catholic — See letters

The

---

of Dr. Radcliffe
to him

The Introduction.

IN the Microcoſme few Comets are above the Moon: There Fire goes not beyond Light, but Knowledge ſurpaſſeth Zeal. Men abound in new Notions, but abſtain not from their old Vices. Many of them can almoſt (with Berengarius) *diſpute* de omni Scibili; *but few comply with* [a] Mary *in the choice of the* unum neceſſarium. *They want not the eyes of* Argus, *but the hands of* Briareus. *The Diſeaſe with which they labour is the Spiritual* Rickets, *whereby their Head ſwells beyond due proportion, but their*

[a] Luc. 10. 42.

X very quaint & copious vein Dickens it to be quaintly in the writings

their Feet abate of their usuall dimensions: their Conscience is not adequate to their Science. [a] *I see men as trees rooted in the earth, having their affections here below; and the longer they continue the deeper root they take. And it is a sad symptome of the decaying health of the Body Politick, when, after so many meals made upon the meat which will make it perish, upon the forbidden fruit of the fruitlesse works of darknesse, it becomes not cold; but is still ardent in its desires after the supposed delicacies of Iniquity. That mens Souls abound thus with peccant humours needs not proof more then a Proleptick notion; and That all the Extravagancies of*

[a] Marc. 8. 24.

which

which men are guilty deserve reproof, that all these unprofitable branches call for the pruning-hook, is as evident as if it were deciphered with a Sun-beam: But to inveigh against the whole catalogue, were a work too difficult even for a single Hercules. *I have contributed my weak endeavours towards the stopping of some of these muddy Rivolets, which have not often been molested with Censures, but have passed on in an undisturbed current. I confesse, what I have written came in collaterally and by accident, not in the prosecution of the ordinary method of my studies; but I account that in no degree prejudiciall. It is observed of Saint* Augustine's *Comments, that those*

Scri-

Scriptures which come in occasionally, obtain a better Glosse then those which are treated on professedly. The fam'd work of Erasmus *was his By-work; his* Adagies *were his* παέργον: *and the Painter, by an immethodicall dash of his pencill, made a lively representation of the* Horses Fome, *which before he attempted in vain according to the rudiments of his Art. If the lines which I have drawn arrive at a center where they may totally rest, if these my Censures passe uncensured, if this my Ink meets not with the Gall of* Momus, *I shall be fortunate beyond expectation: For he that spits against an Epidemicall wind, spits, for the most part, upon his own Face.*

Ad

Ad Librum.

GO, *blot out* Errours *with thine Ink,*
And kill,
Porcupine-like, thoſe Monſters with thy Quill.
Like Lightning, melt the Sword, but ſpare the Sheath.
Spit on the Vice, don't on the Perſon breath.
Kill not the harmleſs Bees with hurtfull Drones.
Tread not, like Dying men, on Pigeons.
Into a Lanthorn do thou frame thy Paper,
Which may preſerve the light of Vertues Taper.
Thou Moonet tell faire Phebus *of his Spots,*
And Maſters at the Tables of their Blotts.

Thou

Thou Cubit, unto men of ſtature reach.
Leontia *may* Theophraſtus *teach.*
If worms from th'teeth of Momus *would*
thee eat,
Tell them Forbidden Leaves are no ſuch
meat.
Or rather bid them wellcome: Envie's
file
Will give thine Innocence a brighter
ſmile.

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CHAP.

CHAP. I.

A Censure of the Epidemicall practise of reproaching Red-hair'd Men.

MEn take no rest in the point of reflexion upon the credit of each other. The tongue of [a] *Michal* is an epidemicall member. As *Vitiis*, so *Conviciis nemo sine nascitur*. All, through the degeneracy of their nature, have putrid Lungs, whereby they mutually pollute their names with virulent spittle. Each man disparageth his fellow-creature, and gratifies his haughty humour in the derision of his Brother. And this is often done upon such triviall grounds, that a due perpension would cause an abashment in the face of the Practiser. My present Instance shall be in a common, yet causeless Calumniation: *viz.* the vilifying of [b] *Red-hair'd Men*, the putting a disesteem upon Persons, merely because of the native colour of the Excrement of the Head. Sect. 1.

[a] 2 *Sam.* 6, 20.

[b] *Phanereta ducet filia, rufam illam virginem.* Terent. Heautont. *Scen. ult.*

It is ſcarce conjecturall from whence this *opprobrium* ſhould take its riſe; there being no rationall foundation for ſuch a ſuperſtruction. Certainly it began ἀπὸ τῶν μικρῶν (as [a] *Epictetus* counſelled in other caſes) it had its originall from ſome petite and ſlender conſideration. Perhaps this uſuall practice oweth its producement to the mutuall ſemblance betwixt the colour of the Hair, and ſome entities in nature of [b] no conſiderable value, which, without ſtudy, offer themſelves to a mean capacity. Now although it might come into compariſon with the moſt ſparkling and precious created bodies; yet the ſoul of depraved man goes according to the byaſſe of innate corruption, and like *Medea* in the [c] Poet, or the Concluſion in a Syllogiſme, evermore followeth the worſe part.

[a] Epict. Enchirid. κεφ. ιζ'

[b] As ſand, &c.

[c] Medea apud Ovid — *video meliora proboque, Deteriora ſequor*---

2. §. Although *Lucian* worthily ſcoffed at the artificiall [d] Baldneſſe of the ſevere *Stoicks*, and made them a by-word with

[d] *Stoici erant tonſi ad cutem.* Adr. Turneb. *Adverſ. lib.* 23. *cap.* 23.

his

his [a] ἐν χρῷ κυανίας, and likewise [b] *Juvenal* with his

——*Supercilio brevior coma*——

and [c] *Cæsar* deserved an hisse, for doing violence to his hair by eradication: yet the deriding of a Red-hair'd man comes within the compasse of the [d] Apostles μωρολογία ἢ εὐτραπελία, ἃ τὰ οὐκ ἀνήκοντα, fooliſh talking and jesting, which are not convenient.

Red-hair'd men are not, as such, branded with any signall and notable extravagancy above others: *Black-hair'd* men are as well *nigro carbone notandi*; and [e] *Gray-ey'd Minerva* may, with as much reason, be the mark of calumny. *White hair*, although it seems to have more of Innocency, yet it hath lesse of Modesty. The [f] Complexion of *Red-hair'd* men is clear and masculine, and very serviceable to the superiour faculty in laudable atchievements. Those which the mouth of slander calls *sandy heads*, are seldome barren, but of pregnant intellectuals: and they that endeavour an extraction of poyson out of Red heads, imitate the Spider, which sucks

[a] Turnebad. *lib.* 15. *cap.* 16.

[b] Juv. *Sat.* 2.

[c] Suet. *in vita* C. Jul. Cæs. *non solum tonderetur diligenter ac raderetur, sed etiam velleretur.*

[d] Ephes. 5. 4.

[e] —γλαυκῶπις Ἀθήνη *apud* Homerum *in Odys. & Il. quàm sæpissimè.*

[f] *In plaga mundi glaciali, candidâ cute sunt gentes, flavis promissa crinibus.* Plin. Nat. hist. *lib.* 2 *cap.* 78.

her venome out of the ſweeteſt flowers.

3. §. The water of ſeparation, a purification for ſin, was [a] made of the aſhes of a *Red* Heifer. This colour was once *Gallia's* delight:

[a] Numb. 19. 9.

[b] Mart. *lib.* 14. *Epig.* 129.

[b] *Roma magis fuſcis veſtitur, Gallia rufis.*

In *Virgils* dayes the Women, who adde all poſſible luſtre to their exterior accoutrements, were decked with ſaffron. coloured rayment.

[c] Virg. 9. Æn. *ita ex* Ariſtoph. *in Ranis,* ὀρῶν λεουτὴν ἐπὶ κεφαλοτῷ κειμήλιον.

[c] *Vobis picta croco & ſplendenti murice veſtis.*

The *Carthaginian Zygantes* eſteem'd this Colour farre beyond that which they received from the hand of Nature, they coloured their bodies with Red Lead. The four antient and primitive Painters, *Apelles*, *Echion*, *Melanthius*, *Nicomachus*, uſed but [d] four colours, and [e] two of them are of this colour. *Yellow*, the higheſt ſtep of which is the loweſt ſtair of *Red*, was in

[d] *Album, ſilaceum, rubrum, nigrum,* Plin. *l.* 35. *c.* 7.

[e] *Rub. & ſilac. nam ſil eſt genus pigmenti, luteum colorem, quemadmodum ochra reddens. Vide* J. C. Buleng. *de Pict. & ſtat. lib.* 1. *cap.* 4.

Ovid's

Ovid's time an ingredient in the compoſition of a Beauty.

a *Forma placet, niveúſque color, flaviq; capilli.*

a Ovid. l. 2. Faſt.

Clay-colour of old was b ſacred at Nuptials, and they were much enamoured hereon; and not onely Red Sandals were in uſe and eſteem, but alſo Clay-coloured ſhooes. The c Wall-nut gives the Haire this colour, and therefore we may preſume that it is not contemptible: for d Nature is a peculiar honourer of that fruit, protecting it with a double guard: whereupon it became venerable at Matrimoniall ſolemnities; being an adumbration of the like protection of the *fœtus.* The *Lacedemonians* made choice of this colour, for their warlike attire, out of a ſingular piece of Policy, *viz.* that in the effuſion of their bloud no tincture might be perceived, to the cowardiſe of themſelves, or the cou-

b Turneb. l. 28. *Adv.* c. 21. *Lutens color nuptiis dicatus erat; & non ſolùm in deliciis erant rubra ſandalia, verùm etiam Lutei calcei.* Catul. *in Epithal. Jul.* —*Luteum pede ſoccũ.* Apul. As. Aur. *lib.* 9. *cingulo ſub. ligati pedes, Luteis induti calceis.*

c Plin. hiſt. *lib.* 15. cap. 22. *Cortice earum ruffatur capillus, primùm prodeuntibus nucleis.* d Plin. ibid. *Honor his naturæ peculiaris, gemino protectis operimento, pulvinari primùm calycis, mox ligneipuraminis: quæ cauſa eas nuptiis fecit religioſas, tot modis munito fœtu.*

rage of their enemies. The ſtately *Sabina Poppæa*, wife to *Domitius Nero*, had Amber-coloured haire, [a] and all the *Roman* Ladies followed her with an artificiall imitation. This colour was of ſuch repute in [b] *Tertullian's* and [c] Saint *Hieromes* dayes, that artificiall Red was deem'd an ornament to the Hair. The [d] Virgin's bluſh is of this colour; and women are ſo delighted with it, that if their cheeks want naturall, they adde artificiall Vermilion. The vail of Nature is dy'd in Red; [e] *Natura pudore tacta, ſanguinem ante ſe pro velamento tendit*: and, without all peradventure, the Colour which that admits is not ridiculous. How dare any Palate diſreliſh that Colour, by which that matter was viſible which went to the compoſing of the [f] *Protoplaſt*? *Publius Lentulus* Vice-Conſul, in his Epiſtle to the *Roman* Senate written from *Hieruſalem*, deciphereth at large the bo-

[a] Burton, in præf. to his Mel. p. 37. from Pliny.

[b] Tert. lib. de Cultu fœm. pag. 514. *Video quaſdam capillum croco vertere; malè ac peſſimè ſibi auſpicantur flammeo capite.*

[c] Hier. ad Lætam de inſtit. filiæ, *Nec caput gemmis oneres, nec capillum e ruſes, & ei aliquid de Gehennæ ignibus auſpiceris.*

[d] *At ſi virgineum ſuffuderit ore ruborem.* Virg. 1. Georg.

[e] Macrob. Saturnal. lib. 7. cap. 11.

[f] *Adam* ſo called from *Red earth.*

dy

dy of our *Saviour*; and amongst many other particulars in his description, he inserteth this one, That the Haires of his Head and Beard were Red. And accordingly the profound *Spaniard* † interpreteth *Isaiah* 63. 1. *Who is he that cometh from the Red Land?*

† Huart. *in Exam. de Ing. c.* 14. *pag.* 259.

[a] *Innocent* the Fourth, in the Councill of *Lyons*, graced the dignity of the Cardinallship with a Red Hat; and [b] *Budæus* the *French*-man had so high an opinion of it, that he passionately declaimed against it's generall usage, and judged its extension to a multitude, a diminution of its worth.

[a] B. Halls Moderat. *lib.* 2. *p.* 13.

[b] Budæus *de Asse & partibus, l.* 5 *p.* 772. *Sordere in Francia præ multitudine gestantium, &c.*

4. *ℓ.*

The excellencies of the Creation resemble the *Red Head* as to its tincture. The *Fire*, the most agile and aspiring body, the [c] false God of the *Persians*, and [d] by *Heraclitus* ascribed to the true Soveraign Majesty, is of a Ruddy

[c] Πέρσαι θεὸν νομίζουσι τὸ πῦρ καλα. καίειν ἀνδρώπους ἐν νόμῳ τῷδε· θεῷ ἀνδρὶ ὅσιον ἦ λέγουσι, κέμειν νεκρὸν ἀνδρώπου. Herodot. *Thal. cap.* 16. [d] *Ubi aliquid de igneo Deo allegatur, Heraclitus intervenit.* Tertul. *de præscript. adv. har. pag.* 98.

Complexion. So is the rich [a] *Cyprian Adament*, which is medicinall without compare. *Gold* is of the like Colour, and that [b] Physically cures Melancholy, and is so pretious, that it denotes [c] happy and peacefull enjoyments: it makes Crowns and Scepters, and is adored by those that wear and manage them. *Ptolemæus* King of *Cyprus* was [d] taken captive by this Ruddy champion. The Genuine *Spikenard*, that Paradise of the smell, that by which the [e] venerable Haires of the antient *Romans* were grac'd with a fragrant redolencie, [f] is of a Red and modest appearance. The resplendency of *Amber* admits this tincture; and that is not to be ranked amongst the meanest entities. In *Martials* judgement, the costly [g] *Cleopatra*, she that in her life-time made, not Gold, but Pearls, potable, and after her death

[a] *Cyprius vocatur in Cypro repertus, vergens in æreum colorem, in medicina efficacissimus.* Plin. *hist. l.* 37. *cap.* 4.

[b] Burtons Melancholy, *part.* 2. *Sect.* 4. *Memb.* 1. *Subs.* 3.

[c] The Golden Age.

[d] Valer. Maxim. *l.* 9. *cap.* 4. *Insula Rex titulo, sed animo pecuniæ miserabile mancipium.*

[e] Tibul. *l.* 2. *El.*
Illius puro distillent tempora Nardo.
Propert.
Jamdudum Tyrio madefactus tempora Nardo.
Debueram sertis implicuisse comas.
Mart.
Quòd madidis Nardo sparsa corona comis.

[f] *Sincerum nardum levitate deprehenditur & colore ruffo.* Plin. *Nat. hist. lib.* 12. *cap.* 12. [g] Macrob. Sat. l. 3. c. 17.

obtained

obtained a proportionable monument, was not entomb'd so richly as the † *Viper*, encloſed alive in an Electrick ſepulchre.

† Mart. lib. 4. ep. 59. de vipera electro inclusa.

Nè tibi Regali placeas, Cleopatra, ſepulchro,
Vipera ſi tumulo nobiliore jacet.

The *Sun*, whoſe very [a] name ſpeaks it the ſingular artifice of the corporeall Creation, and whoſe excellency made it deifi'd by the Heathen, [b] diſplayes the glory of its radiancy in this Colour, eſpecially at that time when the *Perſians* do it homage, when it makes it's appearance in the comfortable [c] bluſh of the approaching Morne. This Centre of the Planetick *Vortex* will ceaſe to be ſuch, as ſoon as it diſrobes it ſelf of its Ruddineſſe: for that privation ſpeaks the inactivity of its particles, and the over-prevailing of the *Maculæ*, and conſequently the abſorption of its Whirlpoole; whereupon the whole Earth would be clad in Sables, and ſurrounded with Diſconſolation.

a *Sol quaſi ſolus.*

b *Erythræus, Solis equus, Græcè rubens ſignificat, quòd à matutino Sol lumine rubicundus exſurgat. Fulgent. Mythol. l. 1. in Feb. Apoll.*

c *Varro de Linguæ Lat. l. 6. Aurora dicitur ab eo quod igne ſolis aurea aer aureſcit.*

This

5. ℓ. This mocking at *Red Hair* is a Declamation againſt Nature, which is to be worſhipped, not worried; this is a grand affront put upon the ſupreme *Creatour*, it reflecteth unworthily upon his Power, and calleth into queſtion his Contrivance: For ſuch men are [a] his workmanſhip, [b] *It is he that made them, and not they themſelves*: their ſlender performances cannot attain to the [c] *making* of *one Hair white or black*. So that what [d] *Tertullian* replyed to the Hereticall *Marcion* blaming the ſtructure of the whole Body, may be propounded againſt the defaming of this ſingle [e] *Appendix*; *Turpe hoc Deo*, this derogates from the Divine Majeſty, and is a baſe imputation: This is to ſpeak the ſame language with him, (who, for his preſumption beyond *Lucifer's*, ſhall be nameleſſe) whoſe voice was the voice of a Devill, not of a Man, *Si ego creationi adfuiſſem, ego res meliùs ordinaſſem*, Had I been at the Creation, things ſhould have been put in a better poſture. Now what is vile Duſt, and Aſhes that it dare thus flie in the

[a] Eph. 2. 10. αὐτοῦ ἐσμεν ποίημα. *Homo factura Creatoris eſt.* Tertul. *adv.* Marc. *l.* 5. *p.* 324.

[b] Pſal. 100 2.

[c] Mat. 5. 36.

[d] Tert. *lib. de carne Chriſti.*

[e] For 'tis not properly a Part of the Body.

the face of its Maker through the windineſſe of pride? What is Man, that he ſhould controll the Artifice of God? when his underſtanding is ſo ſhallow and incomprehenſive, that he is forced into admiration whilſt he contemplates the workmanſhip of inferiour Beings, even the Spiders web, or the Hexagony of the Hony-comb.

6. If we ſuppoſe (which yet is in no wiſe to be granted) that *Red Hair* is a bodily defect and imperfection, yet were it rather to be covered then carped at. It was allowable for *Apelles*, when he drew the Effigies of *Alexander*, to lay his finger upon his Scarre: and *Alphonſus* was not painted wryneck'd, but his Picture was contrived ſo as if he was viewing the curtains of Heaven. Furthermore, as the Caſuiſticall [a] *Leſſius* determines, *ob defectus naturales non cenſetur quis informis*: a diſgracefull Concluſion follows not from ſuch Premiſſes; this is not ground ſufficient to make it the mark of the arrows of Contumely. The ornament

[a] Leſſius *de juſtitia & aliis virt. lib. 2. cap. 11. dub. 3.*

ment of the [a] Mind, not of the Body, is to be look'd upon, according to the practice of S. *Hierome*, [b] and *Ageſilaus*. And the man whoſe Mind is not deck'd with the *Pearle of great price*, is, [c] notwithſtanding all outward Ornament, deformed and ugly, according to the doctrine of S. *Cyprian* The Body is [d] δέμας and [e] σῶμα, a *bond* and a *ſepulchre*, and who blames ſuch things, if they have harſhneſſe and rottenneſſe? A crooked Body may be the ſerviceable aſſociate of an upright Soul: the conjunction of corporall blemiſhes and mentall ornaments is an uſuall Syſtaſie. *Cicero*, if you will believe his [f] Name, had a protuberancy on his Noſe. The [g] fluent *Demoſthenes* had once a ſtammering tongue. [h] *Nicias* the renowned Grammarian, the familiar of Great *Pompey* and Good *Tully*, had ſuch ill-ſhap'd feet, that when one had ſtole his Shooes, he wiſhed the Thief no worſe, then that they might fit him.

[a] *Nobis non corporis cultus ſed vigor animi quæritur.* Hieron. *in Epiſt. ad Furiam de viduit. ſerv.*

[b] Καλῶν ἔργων μᾶλλον ἢ τῆς καλῶν σωμάτων ἀπειρίας. Xenoph. *in orat. de Ageſilao Rege pag.* 533.

[c] *Auro te licet & gemmis condecores, ſine Chriſti decore deformis es.* Cypr. *ſer.* 5. *de lapſis, pag.* 157.

[d] Macrob. *in Som. Scip. lib.* 1. *cap.* 11.

[e] σῶμα quaſi σῆμα. [f] *A Cicere in naſum. Vide* Plutarchum *in vita* Ciceronis. [g] Cicero *ad Q. fratrem de Oratore.* [h] *Nicias Grammaticus Romæ, familiaris Pompeio & Ciceroni.* Sueton.

Galba

Galba was eloquent and judicious, but deformed and crooked; whereupon it was ſaid by [a] *M. Lollius*, *Ingenium Galbæ malè habitat*, *Galba's* wit hath an ill habitation. *Horace*, whom S. *Auguſtine* thinks worthy the peruſing above all others of his order, becauſe of his ample commendations of Vertues, and bitter invectives againſt Vices, who made a [b] Monarch his Heir, was almoſt of a [c] Pygmies ſtature; which was the cauſe of that Satyricall ſpeech of *Auguſtus* to him, after the preſenting of a ſmall Book of his, *Vereri mihi videris nè majores tui libelli ſint quàm Ipſe es*, Thou ſeemeſt to me to fear that thy Books ſhould become bigger then thy Body. He knows not Letters that is ignorant of the worth of *Homer*; his Works are of much repute, and comprehend [d] both parts of Man; his Name is of ſuch credit, that the place of his Birth is deemed a nationall honour, and [e] ſeverall have with

[a] *Apud Macrobium in Sat. l. 2. c. 6.*
[b] *Auguſtus.*
[c] Suet. *in vita Horat. habitu corporis brevis fuit atque obeſus.*
[d] In *Iliad* he deſcribeth ſtrength and vigour of Body, in *Odyſſea*, the perfect pattern of the Mind.
[e] *Homerũ Colophonii civem eſſe dicunt ſuum, Chii ſuum vendicant, Salaminii repetunt, Smyrnæi verò ſuum eſſe confirmant.* Cicero *pro Archia. Sic diſtichon apud* Agellium *Noct. Att. lib. 3. c. 11.* Ἑπτὰ πόλις διεζήτουν περὶ ῥίζαν Ὁμήρου, Σμύρνα, Ῥόδος, Κολοφὼν, Σαλαμὶς, Χίος, Ἄργος, Ἀθῆναι.

earneſtneſs

earneſtneſſe pretended a title to his Nativity: yet was he not maſter of a comely Perſonage, yea he was deficient in the moſt delightfull and uſefull of his exteriour organs, he was blind, according to the importance of this his [a] ſecond Name, and the common ſuffrage of Writers. Onely [b] *Suidas* is ſomewhat ſingular, and muſt needs allegorize: he explains his blindneſſe by an indiſpoſition to Avarice, which thief makes its firſt [c] entrance at the window of the Eye. The [d] beauty of *Roſcius* is preferr'd before that of the Gods themſelves, and yet his organs of Sight were dull and deformed; *erat pulchrior Deo, & tamen oculis perverſiſſimis.* If all theſe teſtimonies were concealed, there might be had ſufficient proof from the Sacred Volume. Let this be eſtabliſhed by the mouth of two witneſſes. [e] *Zachæus* is ſomewhat dwarfiſh; and the [f] ſhortneſſe of his ſpirituall reparation doth

[a] Dictus prius Meleſigenes, natus ad Meletem fluvium, dein Homer' quod apud Ionas ſignificat captum oculis.

[b] Suidas in Lex. in verbo Ὁμ. ὁ Ἔρως qu. ὄμματος. Plotinus.

[c] Cic. lib. 1 de Nat. Deorum.

[d] Luc. 19. 3, 5, 6.

[e] Zachæus Publ. ad unius horæ converſionem hoſpitem habere meruit Salvatorem.

Hier. *Epiſt. ad Lucinium. Vide dominum feſtinanter præcipientem, & hominem feſtinanter obedientem.* Speranza *de Zachæo, in ſcript. ſelect. punct.* 27.

recompenſe

recompense the shortness of his bodily stature. The Man that was born blind, *Joh.* 9. was not [a] *the untimely birth of a woman*, although throughout his whole minority he *never saw the Sun*. He was happier then those, who in their own towring imaginations presumed they [b] were men of acute eyes: he at length obtained the view of a glorious Constellation, the sight of the heavenly fireballs, and [c] that to which these Lights are a dark shadow, the light of *Gods countenance*.

[a] Job 3. 16. *and* Psal. 58. 8.

[b] Joh. 9. 41.

[c] *Omnis pulchritudo florum, hominum, angelorum, rerum pulcherrimarum, ad Dei pulchritudinem collata nox est et tenebræ.* Draxel. Nicet. *lib.* 2. *cap.* 11.

Were *Red Hair* a disease of the Body, (which is to give a further advantage to the cause, and to suppose a *non supponendum*) yet were it not to be derided. The Devil may [d] fling some into the fire of a Fever, and others into the water of a Dropsie, and yet [e] both in fire and water God may be with them. It is very observable, that of the innumerable company of diseased persons who had Christ for their Physician,

7. ℔.

[d] Marc. 9. 22.

[e] Psal. 66. 12.

Physician, [a] scarce any had onely an exteriour Cure, but almost as many as were healed in Body were cured in Soul. No man can look up to Heaven, and forget *Job*, who was so great a servant of the King of Starres: yet even all men have heard of the diseases of Gods servant *Job*: he had as many Diseases as Parts. He was visited with the *Gout*, [b] his *feet were put in the stocks*. He was tortured with a cruell *Dysentery*; [c] God *powred out his Gall upon the ground*. He was afflicted with the dolour of the *Reins*; [d] Gods *archers compassed him about*, and *clave his Reins* in sunder. He underwent the violence of an *hectick Fever*, [e] so that *his bones cleaved to his skin and to his flesh, and he was escaped with the skin of his teeth*. 'Twas even death to him to do that by which he lived, 'twas troublesome to breathe, for he was wonderfully *Asthmatick*: he saith, in the Text, [f] *his breath was corrupt*, and in the margin, *his spirit was spent*. To omit particulars, take the summe totall, [g] *Job* was *smitten* by Satan *with sore biles*, *from*

[a] Except the nine ungrateful Lepers, Luc. 17. 17, 18. Joh. 7. 23. ὅλον ἄνθρωπον ὑγιῆ ἐποίησα. *Qui foris ab infirmitate, Ipse etiam intus servavit à scelere.* Beda *in Joh.* 5. 14.

[b] Job 13. 27. *and* 33. 11.

[c] Job 16. 13.

[d] Id. *ibid.*

[e] Job 19. 20.

[f] Job 17. 1.

[g] Job 2. 7.

from the sole of his foot unto his crown.

8 §.

It is then manifest, that they that laugh at *Red Hair* are tickled by the Devill: that they commit a greater outrage against the Head then the *Scythians* did, who [a] converted into drinking-Cups the Skulls of their most irefull Enemies. I could wish that the minds of men were of a more serene and Dovelike constitution: that what the ingenious [b] *Des Cartes* abhors in Philosophy, might not take place in Morality, to wit, that men would not hoodwink themselves with their own prejudice; but take an impartiall view of this their practice, and see whether it speaks not a contradiction to an Evangelicall spirit: that so they might not irreverently accost the Manufacture of God, nor disrespectfully excite each other: that so they might not become ridiculous by deriding that which is not a capable subject of a reall Defamation, and thereupon rebounds the Disgrace towards the place of its originall.

[a] Τὰς παρὰ τῶν ἐχθίστων, ὅτε καὶ κρατῶ πολεμίῳ. Herod. *Melpom. c.* 65.

[b] Cartesius *in Methodo, et in init. med. metaphys.*

CHAP. II.

A Censure of the generall Scandall of some Professions, *especially that of* Physick.

1 §.

IT is as easily experienced as asserted, that many *Professions* are the perpetuall Subjects of the tongue of Scandall. 'Tis almost proverbiall with us, *The first Commodity a young Trades-man sets to sale is his own Honesty.* There are some Occupations both lawfull and usefull, in which, notwithstanding, if a man hath interest, he must allwayes expect in the blazoning of his Credit, to have a *Sed* for part of his Motto: The Man is honest, *But* he is of such a Calling. In like manner said he of old, [a] *Bonus vir Caius Seius, sed malus tantùm quòd Christianus, Caius Seius* is a good man, but he's a Christian. [b] *Bolsecus* tells tales of [c] the Bishop of *Geneva*; he chargeth him with a large

[a] Anonymus *apud* Tertull. *in Apolog. adverſ. Gent. pag.* 810.

[b] Bolſ. *in vitâ Calvini.*

[c] *Calvin*, such in actuall power, though not in name.

a large and black Catalogue of Enormities : and one grand Objection against his Testimonie is this, The man is a Physician, and therefore 'tis presumed that what he speaks is neither slander nor truth. Thus men of some Callings are exposed to the finger of the world ; they are pointed at for their supposed Dishonesty , as [a] *Demosthenes* and [b] *Horace* were for their known worth.

[a] Οὗτος ἐκεῖνος Δημοσθένης.

——————[b] *monstror digito præteuntium*
Romanæ Fidicen Lyræ. Hor. Carm. lib. 4. Od. 3.

The Spring-heads from whence this corrupt practice did at first issue, and the Channels in which it hath successively been conveyed, may, in probability, be these two.

2 ℓ.

First, the geniall indisposition and naturall averseness of many to these employments.

——— [c] *inseverit olim*
Natura ———

[c] Horat. Serm. lib. 1. sat. 3.

It was thus with *Maximinian*, the Lord of an Empire, but the slave of Ignorance, who was a professed foe to all

men of clarified Intellectualls and learned attainements, becauſe the Muſes frown'd upon his own dull capacity. Thus the Fox in the Fable ſets a low eſtimate upon thoſe Apples which were too high for his reach. 'Tis too common a Truth,

Non amat hic Artes qui non intelligit Artes.

But ſuch Ignorance ought not to be the mother of ſuch Indevotion: for if a naturall non-proclivity to a *Profeſſion* be a ſufficient ground of a quarrell with the *Profeſſion* it ſelf; then may the *Chriſtian Profeſſion* be juſtly diſreliſhed by the whole progeny of *Adam*, becauſe all [a] loſt their appetite to Good by his eating of the Tree of Good and Evill. [b] *Omnino rarum eſt et difficile fieri bonum, facile et pronum eſt eſſe malum, & hâc, ſine Magiſtro, ſine Exemplo, doctrinâ ſtatim à pubeſcentibus annis imbuimur & docemur.* Then may [c] *Gallio* be excuſed if he cares not for theſe things.

[a] *Per peccatum originis naturalia bona in ipſo homine ſunt corrupta, gratuitade tracta.* Lombard. l. 2. diſt. 25

[b] Cyprian. in prol. ad ſerm. de Nat. Chriſti, p. 290.

[c] Act. 18. 17. ἐδὲν τούτων τῷ Γαλλίωνι ἔμελλεν.

Secondly,

Secondly, the irregular and undecent practises of some *Professours*. 3. ℓ.

* *Turpia decipiunt cæcum vitia* ═══ is as true here, as in the sense that *Horace* meant it. Thus the exactions of the Publicanes caused the office of Taxe-gathering to be evill spoken of. An honest Publican was accounted at *Rome* a fallacy of Composition. *Quam honestus olim fuerit Publicanorum ordo apud Romanos, & pueri sciunt, illi saltem quibus nova Latinitas M. Tullium nondum è manibus excussit,* [a] saith a Learned Critick. Every School-boy whose Lesson is in *Tully* knows the usuall cozenage of these men. Whereupon [b] one *Sabinus*, for his discreet and punctuall managing of this office, had certain Images erected to the immortalitie of his name, with this inscription, Καλῶς τελωνήσαντι. Upon this account also the spirits of the *Jews* suffered such an exasperation against the Publicanes, that it became a Rabbinicall Proverb, [c] *Chuse not a Wife out of that family in which a Publicane hath his*

* Hor. ser. l. 1. sat. 3.

[a] Is. Casau. *Exercit. ad Annal. Baronii, Ex.* 13. p. 220.

[b] Sueton. *in Flav. Vesp.* c. 1.

[c] Casaub. *ubi supra*, p. 221.

residence, for there all the rest are Publicanes; that is, (according to the [a] exposition of the aforesaid Author All the rest are persons of rapacious hands, and wicked hearts. Yet notwithstanding all these Obloquies, this was a Calling very influentiall upon the publick good, and subservient to the maintenance of a Commonwealth. Neither were all those to whom its management was committed men whose names did swell bigg in the rolls of Satan. [b] *Matthew the Publicane* made one of the catalogue of the twelve Apostles. And [c] *Zachæus*, a man of great Faith, though of little stature, whose house had no meaner guests then [d] Salvation and [e] its purchaser, was [f] Ἀρχιτελώνης a Governour of a society of Publicanes. And that speech of Christ, [g] *The Publicanes and Harlots goe into the Kingdome of Heaven before you*, was not uttered as a reproach of the Calling of the Publicanes; for no guile was found in, or proceeded out of the mouth of the Lamb; the breath of *Christ* was pure and *Crystalline*, and

[a] Casaub. ibid. *omnes sunt Publicani, i.e. Latrones, scelerati, Peccatores, ut dicitur*, Mat. 9. 10.

[b] Mat. 10. 3. Ματθαῖος ὁ τελώνης.

[c] Luc. 19. 3.

[d] Luc. 19. 9.

[e] Luc. 19. 5

[f] Luc. 19. 2.

[g] Mat. 21 31. *Vide* Weems in 4. Degen. sonnes, on Mat. 18. 17. p. 36.

and admitted not the drosse and mixture of Reviling: But it referred onely to that ill opinion of the Publicans, which was cherished in the breasts of those to whom he did direct his speech.

Now, if by reason of the bad Conversation of *Professours*, the *Profession* be justly vilified and set at nought, and if ——— [a] *Incesto additur integer*, if because of the iniquity of some, all the rest be worthily brought into a disrepute; then even the sacred Office of Apostleship, and the ministeriall Function, is subject to the lash of lawfull Censure, because *Judas* [b] was a *Devil*, and [c] *Demas* preferred the present world before him that did exist before the world.

[a] Horat. *Carm. lib. 3. Ode 2.*

[b] Joh. 6. 70. ἐξ ὑμῶν διάβολός ἐστιν.

[c] 2 Tim. 4. 10. ἀγαπήσας τὸν νῦν αἰῶνα.

4. §. I shall confine my Discourse to the *Profession* of *Physick*, the most common centre of reproachfull lines. This is evident from *Chaucer's* verses,

Physitians know what is digestible,
But their study is but little in the Bible.

All Man-curers may ſpeak the ſame language with the [a] Man-hater,

[a] *Timon* μισάνθρωπος, *apud* Horat. *ſerm. l.* 1. *ſat.* 1.

——*Populus me ſibilat*——

But they have an Antidote againſt this *Poyſon*; Almoſt each of them can comfortably go on with the verſe,

——*at mihi plaudo*
Ipſe domi, ſimul ac nummos contemplor in arca.
The people flout abroad; but I myſelf
Applaud at home, and ſmile upon my Pelf.

Phyſick is accounted the mother of no leſſe monſtrous a birth then that of Atheiſme; and yet its [b] firſt founder was *Æſculapius*, a God. 'Tis as uſuall as an Adage, *Ubi tres Medici, duo Athei*, Where there are three *Phyſitians*, there are two Atheiſts: which, notwithſtanding, is but to ſport at Artiaſme,

[b] *Medicina Diis primùm inventores ſuos aſſignavit, et cœlo dicavit.* Plin. *hiſt. lib.* 29. *cap.* 1.

[c] *Ludere par impar*——

[c] Hor. *ſer. l.* 2. *ſat.* 3.

[d] Παίζειν ζυγὰ ἢ ἄζυγα, ἄρτια ἢ περισσὰ, to play, like Boyes, at even and odde; *Vox, & præterea nihil*, a Saying, and no reality. And I can no more rationally deduce from hence

[d] Schol. Ariſtoph. *ad Plutum.*

the

the *Physitian's* Atheisme, then I can collect the subordination of the Medick to the Mendicant, from that in [a] *Plautus*, Grip. *Num Medicus quæso es?* Lab. *imò ædepol unâ literâ plus sum quàm Medicus.* Gr. *Tùm tu Mendicus es?* Lab. *tetigisti acu.*

[a] Plaut. *Rudens Act.* 5.

Religio Medici is not the product of the Penne alone, but also of the practice of *Physitians*. The rude Rabble of the world proclaims the contrary; but the words of dying men cry louder for attention then the others noise: and who ever heard a man in such a condition commit outrages against the credit of those from whom he expects the restauration of his Health? unlesse the man be in a frenzy,

[b] ——— *quum sit Pugil & Medicum urget*,

[b] Horat. *Ser. lib.* 2. *sat.* 3.

and then how regardlesse are his words?

It is true, *Physitians* often fail in their enterprises, and many of their Patients miscarry. One [c] *Hebrew* word signifies both *Physitians* and *dead men*. The poore [d] *Hæmorrhoissa* was twelve years in

5 Q. [c] B. *Hall's contempl.* Pool of Bethesda. [d] Mark 5. 25, 26.

in the *Physitians* hands, without profit to her body, and with detriment to her purse. [a] *Multitudo medicorum perdidit Cæsarem*, is in every ones mouth; and hereupon many curse them, because they cannot cure them. But if Nature hath resolved that the tenement of clay shall crumble into its primitive constitution, and return to its dust, who can imagine a *Physitian* can put a stop to its proceedings? *Physitians* cannot sail beyond the line of Humanity:

[a] Xiphil. in Adriano.

——— [b] *quod medicorum est*
Promittunt Medici——

they cannot out-run their abilities: they can promise no more, then what is in that [c] Verse which *Seneca* would have entertained in two rooms, in heart and mouth,

Homo sum, alienum nil hominis à me puto.

It was but [d] one of them who boasted of the performance of a contradiction, in his sense, *To put a man into a state of Immortality.*

[b] Hor. Epist. l. 2. ep. 1.

[c] Seneca in epist. 95. *Iste versus et in pectore et in ore sit*, Homo sum, &c.

[d] *Paracelsus, who died at Salizburg in the 47. year of his age.*

As

As for the Profession it self, it is of 6. §.
s lawfull, yea [a] necessary, as univer- [a] Ecclus.
all use: for man is bound by the Law 38.
of self-preservation to keep up his
crazy cottage with all possible honest
reparations; and the Soul is not to
break prison, but it must waite till, in
despite of means, death's violent ap-
proach gives it a Gaol-delivery. [b] In [b] Caussin.
the temple of *Æsculapius* there was a Polyhist.
fountain of oyle with a golden arch; *Symb. l. 1.*
the perfect Symbole of *Physick*, deno- *sym.* 28.
ting by [c] Oyle it's use, by [d] Gold it's [c] —*liquidi*
Honour. *Osiris* King of *Ægypt* thought *corrumpi-*
it not below his crown to have com- *tur usus o-*
merce with Physicall rules; it was *livi.*
[e] he from whence *Physick* received its Virg. 2.
first institution among the *Germanes*. *Georg.*
The [f] Prophet was *Physitian* to *Ezechias*, [d] *Aurum à*
and prescribed a *lump of Figgs* to be *Græco αὐ-*
applyed to his boyle. Now that such *ὸς*, *quod*
a Cure should be effected by such a *divitem et*
Cause, that such a Malady should be *potentem*
removed by such a Medicine, is agree- *significat.*
able to Physicall principles, and not [e] Helvic.
wholly supernaturall. [g] *Galen* adviseth *Chron.*
the same for the ripening of Tumours *ad Annum*
mun. 2200
[f] 2 *King.*
20. 7.
[g] Galen.
de arte cu-
rat. l. 6.

and

and Impoſtumations i the fleſh. The great *Phyſitian* of Souls was a great *Phyſitian* of Bodies; he that redeemed them, repaired them; he went about all *Galilee* [a] θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν, *healing all manner of ſickneſſe and all manner of diſeaſe among the people.* The Bleſſed Diſciples derived ſtrength from this Almighty *Phyſitian* [b] νόσους θεραπεύειν, *to heal Diſeaſes.* Why then do the generality of men accoſt that Profeſſion with Rudeneſſe, and not with Reverence, which hath had no meaner Practitioners then the Head and Pillars of the Univerſall Church?

[a] Mat. 4. 23.

[b] Luc. 9. 1.

7 ℓ. This Profeſſion is ſo farre from prompting Atheiſm, that it is ſignally advantagious to an holy life. The [c] ſtudy of *Phyſitians* is Life and Death: they of all men leaſt need artificiall memento's, or Coffins by their Bedſides, to mind them of their Graves. Their frequent converſing with *ſceletons*, and the farewell breath of their departing Patients, is as effectuall to the

[c] D. Brown in *Epiſt. Ded. ante Hydriot.*

e true Philosophy, [a] *the meditation of* *eath*, as *Philip's* boy's *Memento Mori*. nd what greater spurre to our Chri- ian race, then to be mindfull of Mor- ality? [b] *Facilè contemnit omnia qui se emper cogitat moriturum*, saith Saint *Hierome*. Hear the suffrage of an Heathen, [c] Θάνατος καὶ φυγὴ καὶ πάντα τὰ δεινὰ φαινόμενα πρὸ ὀφθαλμῶν ἔστω σοι καθ' ἡμέραν, μάλιστα δὲ πάντων ὁ θάνατος· καὶ οὐδὲν οὐδέποτε ταπεινὸν ἐνθυμηθήσῃ, οὔτε ἄγαν ἐπιθυμήσεις τινός· which is in brief thus, Daily fix thy meditation on difficult matters, and especially upon Death, and thou wilt contemn so low a thing as earth, and thy desires after its enjoyments will be curbed in the vehemency of their pursuit. [d] *Ex mortis oblivione omnia mala*, saith *Speranza*; The forgetting of Death is the fountain of all the evills of Life. He that makes his bed in a Coffin, will scarce entertain an Harlot; he that drinks in a Death's-head, will scarce adventure to be drunk; he that hath Death in his contemplations, hath Goodnesse in his actions. In the four-

[a] Philosophy so defin'd by Plato.

[b] Hieron. ep. to. 3. conc. ep. Paulino.

[c] Epictet. in Enchir. cap. 28.

[d] Speranz. Script. sel. punct. 125. quod totum est de utilissimâ consideratione mortis.

teenth

teenth of *Proverbs* v. 32. where we read, *The righteous hath hope in his death*; the *Chaldee* hath it, *He that hopeth that he is about to die is righteous.* He that taketh it into consideration, that the Knife of *Atropos* is never in it's Sheath, that Death is allwayes in readineſſe to put a period to his tranſitory breath, and that if the aſſociate of his Body hath been faithfull in returns of ſervice to Him from whom it received it's Being, it ſhall preſently after diſunion make it's abode in an eternity of Bliſſe, if otherwiſe, in an eternity of Woe, either in Paradiſe with Bleſſed Souls, or in Hell with curſed Serpents; this man will be any thing, in an Ecſtaſie of being ever; he will abandon the pleaſure of *Dalilah's* lap, in contemplation of the happineſſe of *Abrahams* boſome; he will forſake this preſent evill world, in a rapture of a joyous futurity.

§ 2. Knowledge in *Phyſick* and ignorance of the exiſtence of a God, ſeem to me even incompoſſible: becauſe *Phyſitians* have,

have, beyond all other men, a multiplicity of palpable proofs, of a First Being, all-wise and potent, which continually attends them. In their *Botanicall* employments every smile and flourish of a Flower darts the mind up towards the Fountain of it's Beauty,

Præsentemque refert quælibet Herba Deum.

Every Herb hath a signature of a Divine majesty enstamp'd upon it. Their eyes are so far happifi'd, as to be almost the onely spectatours of the most lively evidence of a *Deity* that the materiall Creation can produce; I mean their view of the [a] needlework of heaven, of that exact modell and Harmonicall composure of the Body of Man, in their *Anatomical* negotiations. In contemplation of this the Heathen called God Ἀριστοτέχνην *the best Artist*. The Circulation of the Bloud is a Demonstration of an Eternall Being. *Galen* was husht into a wonder by some anatomicall observations, and after his amazement for some space, he brake forth in an hymn to the praise of his Creatour,

[a] Psalm 139. 15. *contextus sum, verbum Hebræum* רקם *significat acu pingere.*

Creatour, though formerly a professed Atheist. He that contemplates the Tunicles, Humours, and other parts of the Eye; the two orders of Teeth, which prepare the meat for the Stomach by mastication; the many *Vertebræ* of the *Spina* disposed most artificially; the Lungs which are spongious, and carry that air to the Heart which they had attracted through the *Aspera Arteria*, that so its heat might be attempered and allayed by a moderate ventilation; the many conjugations of Nerves arising from the Brain and Spinall Marrow, divided into severall Fibres, and those at length into most slender Filaments, distributed after a most exact order throughout the whole Body, and serving to Motion and Sensation; the various bendings of the *Intestina*, the Membranes of which they consist, the right and transverse *Villi*, those serving for Extension, these for Contraction; the Rivulets tending towards the Liver, and conveying the exuccous Chyle; the multitude of little Cels ordained for the

the retention of Ordure; lastly and especially, the stupendious disposition of the Heart; He must of necessity be enforced to cry out, *Digitus Dei hic est*, *This is the Lords doing.*

I must acknowledge that some *Physitians* [a] want *Hellebore*, and plant too many of their Simples upon the mountain of *Potosi*: and that there are those among them, to whom Application may be made in particular of what [b] he affirmed too generally, *viz.* That *Physitians* are ill when none else are ill. Some of them, that they themselves may not want Gold, wish their neighbours may want Health; and we may dispatch another *Pollux* to them (after the example of [c] *Diogenes ab inferis* to rich men on the earth) with a λέγε, τί, ὦ μάταιοι, τὸν χρυσὸν φυλάττετε; τί ὄφελος τιμωρεῖσθε ἐαυτὸς λογιζόμενοι τὰς τόκους, ἢ τάλαντα ἐπὶ ταλάντοις συνλιθέντες, οὓς χρὴ ἕνα ὀβολὸν ἔχοντες ἤχθαι μετ' ὀλίγον; That is in effect, O vain men, why do you watch and ward your treasures,

9. ℓ.

[a] Danda est Ellebori multò pars maxima avaris. Horat. serm. l. 2. sat. 3.

[b] Philomenis σφάλμα. —κακῶς ἔχει ἅπας, ἂν κακῶς μηδεὶς ἔχῃ.

[c] Lucian. in Dial. Διογένες καὶ Πολυδεύκης.

treasures, and set your selves upon the rack, whilst you contrive to lay *Pelion* upon *Ossa*, to adde one talent to another

[a] Hor. epist. lib. 2. ep. 2.

——— [a] *velut unda supervenit undam*,

as one wave is forced upon the back of its predecessor? when you must come to the grave, where one half-peny is a sufficient treasure, yea a superfluity. But men of all Callings, yea even all men, are peccant as well in this as in all other extravagancies.

[b] Hor. Ser. l. 1. sat. 1.

——— [b] *bona pars hominum decepta cupidine falsâ*,
Nil satis est, inquit ———

[c] Eudemus Amicus ac Medicus Liviæ, specie artis frequens secretis, &c. Tacit. An. l. 4. c. 4

[d] In the house of Drusus Cæsar.

I confesse that the *Physitian* [c] *Eudemus* was a manager of an adultery, and that in no meaner place then [d] the palace of a Prince, and that under colour of his art. I desire not to palliate the exorbitancies of *Cardan* and *Paracelsus*, although the latter was called *Divinus vir* by *Johannes Montanus*.

What I now contend for is, that there are good as well as bad livers of this Profession.

[a] *Medicus*

——[a] *Medicus multùm celer atque fidelis* [a] Hor. *Ser. l.* 2. *sat.* 3.

is not a *Platonicall Idea*, a mere imaginary *Chimæra*. The *Physitians* of [b] *Tertullians* time claimed a propriety in the doctrine of the Soul beyond Philosophers. *Pliny*, an hater of *Physitians*, relates no unworthy Practice of *Herophilus*; and had there any been extant, he would not have spared his own Venome, or the other's Credit: The worst he saith of him is good enough, [c] *Deserta est hæc secta, quoniam necesse erat in ea Literas scire*; that is, He had few followers, because he put them upon a necessity of Learning. It was he [d] that at once cured *Diodorus* of his senseless Philosophy and his dislocated member. *Diodorus* denyed locall motion, and endeavoured to perswade others to espouse his opinion with this argument, *Si quicquam movetur, aut in loco quo est movetur, aut in loco quo non est. Sed neutrum dici potest: Ergo, &c.* It chanced that his Shoulder-bone suffering a dislocation, he came to *Herophilus* for help; who told

[b] Tertul. *l. de Anima, pag.* 641.

[c] Plin. *Nat. hist. lib.* 29 *cap.* 1.

[d] Herophilus *apud* Gassendū *in lib.* 10. Diog Laert. *p.* 457.

told him that no ſuch thing could poſſibly happen to him: for if there were no Motion there could be no Diſlocation. Whereupon *Diodorus* perceiving his *Sarcaſmus*, and feeling by experience the falſity of his Opinion, diſclaimed it with ſhame. *Hippocrates* in the [a] *Greek* Epigramme is allowed no leſſe emphaticall a title then, *The light of men*: and his [b] Epitaph is proportionate,

Theſſalus Hippocrates, Cous genere, hâc jacet urnâ,
Phœbi immortalis ſemine progenitus:
Crebra trophæa tulit morborum, armis medicinæ;
Laus cui magna, nec id ſorte, ſed arte fuit.

[a] Græc. Epig. l. 1. tit. 39. εἰς ἰατρ. Ἱππο. κρήτης φάος ὧδ', &c.

[b] Tranſlated by Sir Tho. More out of 3. book of Græc. Ep.

Who dares blow upon the glittering name of the renowned *Cyrus* with reproachfull breath? He was the Monarchs mirrour, one that practiſed nothing unworthy a Diademe: and yet that *Phyſick* was his uſuall employment, hath as much authority as the word of [c] *Xenophon* can afford it; yea his

[c] Xen. *de Inſtit. Cyri, lib.* 8. *pag.* 167.

his † own hands did, in this kind, administer to the necessities of some decaying bodies.

† Xenophon. *ibid.* Ὁπότε δέ τι ἀσθενήσειε τῆς περιπάτου ἕνεκα, ἐπεπόπει καὶ παρεῖχε πάντα ὅτου ἔδει.

To conclude, If all the Professours of *Physick* were beasts by degeneration, and wallowers in sensuality, and Saint *Luke* the onely Exception to that generall Rule, it were abundantly enough to wash off all the Spots which the hand of Malice can cast upon the *Physicall* employment; he being * ὁ ἰατρὸς ὁ ἀγαπητὸς *the beloved Physitian*; he being also (that wherein is the Emphasis of Emphasis) the Quill of the Holy Dove, even *Heaven's Amanuensis*.

10 §. Conclusion.

* Colos. 4. 14.

CHAP. III.

A Censure of that common evill practice of Reproaching the Feminine Sex.

1. ℓ. THe *Protoplaſt*, by his Fall, broke in pieces the frame of evenneſſe of ſpirit, and raiſed a diſturbance in the ſerenity of the Soul. Ever ſince this Father eat ſowr Grapes, his Childrens teeth have been ſet on edge with reviling language. Since *Adam* came into compliance with the Serpent, the whole race of Mankind hath plentifully vented the Poyſon of Reproach. My purpoſe is not to create a tedious Diſcourſe, by evincing this in it's latitude: But my preſent intention is to bring in evidence and inveigh againſt thoſe arrows of Contumely with which Cedars pierce Shrubs, with which men ſhoot at the reputation of the

the *Feminine ſexe.* Men erect the trophyes of their ambition upon the ruines of the repute of *Women.* They draw their malice to the dregs, and powre it upon them with a floud of evill words: As if an univerſall malady poſſeſs'd that Sex; as if all *Women* were of a bad complexion; as if thoſe weaker veſſels could not poſſibly contain any thing that is good. No man can plead ignorance in this particular, if he hath looked but ſo far as *Mantuan* or *Aretine.* If [a] *Fonſeca* miſtakes not, *Non poſſunt invectivæ omnes & Satyræ in Fœminas ſcriptæ uno volumine comprehendi.* The repute of *Women* hath been perplexed with Volumes of Invectives. According to *Petronius*, we may put more confidence in the inconſtancy of a Wave then in the Promiſe of a *Woman*,

[a] *Ch. Fonſeca* cited by *Burt.* in Mel. par. 3. ſect. 2. Memb. 5. Subſect. 3.

——*Animaan nè crede puellis,*
Namque eſt fœmineâ tutior unda fide.

And *Catullus* is not of a different opinion, who averreth that Wind and Water are of ſufficient ſtability to receive the ſpeeches of a *Woman* to him

who is amorous, and would captivate her affection, and ſues to her for matrimoniall entertainment.

[a] Catul. *El.* 6. ——[a] *Mulier cupido quod dicit Amanti*
In vento aut rapida ſcribere oportet aqua.

One of our own Poets agrees with theſe, and with his hobling feet thus tramples upon Female Credit:

[b] Chaucer. [c] Græc. Ep. *lib.* 1. *tit.* 19. *ver. per Obſopœum. Eſt mulier Jovis ira ignis vice tradita*——

[b] Half ſo boldly there can none
Swear and lie as Women can.

A woman is made by [c] ſome the Morall of *Pandora's* Box, the emphaticall puniſhment of the over-bold *Prometheus.*

2 ℓ. No tongue is ſo impudent as to affirm that *Adams* Rib abſtracteth wholly from Crookedneſſe; that there is no particular *Woman* whoſe merits hath not rais'd her above the reach of a juſt Reproof. I confeſſe that many of the Daughters of *Eve* ſtretch forth their hands towards Forbidden Fruit. Theſe Daughters of *Venus* have their deformed

med, as well as their beauty ſpots. Some *Women* are cenſurable for their practiſes. Some married ones are worthy rebuke for cutting off their own *Heads*, for their cruelty towards their Husbands: of this number was [a] *Clytemneſtra*, of whom her husband *Agamemnon* complains in the [b] Epigramme,

Uxor me occidit quem non ferus abſtulit Hector.

Some unmarried ones, although probably no Virgins, deſerve a check for their artificiall allurements, their Rhetoricall Attires, whereby they perſwade and entice their Servitours to Folly. This is intimated in the Queſtion and Anſwer of *Jovianus*,

Quid lacteolos ſinus, & ipſas
Præ te fers ſine linteo papillas?
Hoc eſt dicere, Poſce, poſce, trado.

Which may be thus rendred, without violence to the ſenſe,

Why do thoſe fleſhy pillows want a vail?
This is to ſay, Ask and thou maiſt prevail.

But the reproach is not a ſingle but a many-

[a] Hom. *Odyſ. l.* 4.
[b] Græc. Ep. *lib.* 11 *tit.* 19. Εἰς Ἀγαμέμνονα, *verſ. per Obſop.*

many-headed monſter: it imitates the Tyrant *Mezentius*, tying the living and the dead together; Good and Bad are encompaſſed in generall terms with the chain of Calumny. This dart of *Satan* ſtrikes not againſt particular *Women*, but againſt the *Feminine Sex*, for ſo runs the language of the

[a] Mant. Alphus. [a] Woman-hater,

Fæmineum ſervile genus, crudele, ſuperbum.

Let him whoſe tongue is thus generally ſet on fire, quench it at the reproof of the ſage *Euripides*, who beſpeaks him in theſe words,

Ὅσις δὲ πάσας συνλιθεὶς ψέγει λόγῳ
Γυναῖκας, ἐξῆς σκαιός ἐσι κ᾽ ἄ σοφός.
Πολλῶν γὰρ ὄσων, τὴν μὲν ευρήσεις κακὴν,
Τὴν δ᾽ ὥσπερ αὕτη λῆμ᾽ ἔχουσαν εὐγενες.

3 ℓ. The Maſculine Gender is the moſt worthy, but the *Feminine* is not worthleſſe. The [b] Great Naturaliſt makes

[b] Ariſtot. l. 9. hiſt. Animal.

this

his obſervation upon the Cuttle-fiſh, That the Female takes vengeance on the Adverſary of its Male; but the Male exemplifies friends in Adverſity, and departs with ſpeed when the Female meets with Perſecution. Modeſty abounds moſt in *Women*, and where the habitation of Modeſty is, there is the tabernacle of Vertue. If the Man be the Sunne of the Creation, the *Woman* is the Ray. If the Man be [a] δόξα Θεοῦ *the glory of God*, the *Woman* is δόξα ἀνδρὸς *the glory of the Man*: and how ſordidly doth he degenerate from the innate dictate of ſelf-preſervation, that puts an Eclipſe upon his own brightneſſe? *Woman* is [b] the mother of all Living; and ſhall not Men rather [c] bleſſe then curſe the wombe that bare them? *Woman* is the [d] Rib of Man; and what an intenſe degree of folly poſſeſſeth him, who biteth in ſunder his own Rib with the teeth of Slander? The [e] All-wiſe God judged

[a] 1 Cor. 11. 7.

[b] Gen. 3. 20.

[c] Luk. 11. 27.

[d] *Famina viri portio eſt, atque ex eo ſumpta & formata.* Cyprian. *tract.* 2. *de hab. Virg.* p. 106.

[e] *Intellexit ſapientiſſimus omnium rerum opifex, in vitâ ſolitariâ non poſſe Adamum perfectâ frui felicitate.* Bidembach. *Prompt. Con.* p. 10.

Adam's

Adam's felicitie unaccompliſhed, untill he enjoyed a meet help, or (as the a *Hebrew* ſignifies) *Another ſelf*: and dare preſumptuous man account a Pearl of Gods ſending a Stone layd in his way, and ſo to be kicked at? dare he exclaim againſt a companion of Gods chuſing? Vile worme! thus to affront the Wiſdome of Heaven, and ſcorn the workmanſhip of God's Finger.

a *Heb. tale auxilium quod ſit veluti Alter ipſe* Jun & Trem. *in not. brev.*

4 ℣. b *Tertullian* indeed calls *Eve* the *Devils gate*, but it was in reference to her Sin, not her *Sex*: and he afterward declares ſo much, when he addreſſeth his ſpeech to her in this bitter *ſarcaſmus*, c *Tu es quæ eum perſuaſiſti quem Diabolus aggredi non valuit*, Thou art ſhe who didſt overcome him who was Temptation-proof againſt the Serpent. And whereas the d ſame Father makes it a part of Heavens happineſſe, to have Angels and not Angelicalls too, to have a God and not a Goddeſſe alſo, he ſpeaketh not in relation to the *Feminine Sex*, but in relation to the diverſity of Sexe

b Tert. *de Habitu mul. initio. Tu es Janua Diaboli, &c.*

c Tert. *paulò infrà.*

d Tert. *adv. Val. In cœlo non Angelus & Angela, &c.*

Sex; which [a] the eloquent *Cauſſin* ſuppoſeth would alter ſomething of Heavens Tranquillity. It is the Aſſertion of [b] Saint *Cyprian*, that the hiſſing of a Baſilisk is a more tolerable ſound then the ſinging of a *Woman*. But (as the [c] foregoing words evidence) he means this of ſuch a Woman as *Aretines Lucretia*, of one of a tempting carriage and wanton behaviour: and ſuch words well become ſuch a ſubject: ſuch a Womans breath will blow up the ſparks of Love into the fire of Luſt. [d] S. *Hierome* hath a large catalogue of Women who were inſtrumentall in the propagation of the deſigns of Hereticks: he relates how *Helen* was ſubſervient this way to *Simon Magus*, and *Priſca* and *Maximilla* to *Montanus*: beſides which he hath variety of Inſtances. But we may obſerve, that theſe Wolves were men, making uſe not of the Malice, but of the Facility of theſe Sheep, being *Women*.

[a] Cauſ. *Holy Court*, 4. *tome*. *Paſſ. of Amity*, p. 9.

[b] *Cujus cantu tolerabilius eſt audire Baſiliſcum ſibilantem*. Cyp. *de Sing. Cleric.* p. 273.

[c] Cypr. *paulò ſuprà, nunc lacertos ac fæmora, &c. nudat.*

[d] *Ep. to.* 2. *ad Cteſiph. adv. Pelag.* p. 84.

Inſtances of Good *Women* are very numerous. 5 ℔.

numerous. Many of them are inward-
[a] Cardan. de Lis. prop. ly, as [a] *Cardan's* Wife was outwardly when he was first enamoured on her all in white, surrounded with Innocency, and Candour of disposition. *So-*
[b] Soc. Hist. Ec. l. 4. c. 14. *crates* [b] makes mention of a *Woman* who made a passage through a multitude to the place of Execution of *Christians* under *Valentinian*: which fire of zeale in her to suffer for Christianity, turned to water in the breast of that cruell Emperour, and made an abatement of his rage and malice for the future.
[c] Evagrii Eccl. hist. l. 1. c. 20. [c] *Eudocia* the wife of *Theodosius* did so abound in honorable practices, that a most artificiall brazen Statue was erected to the eternity of her memory: although she had consulted better for her self in that particular, [d] by erecting of Churches. [e] *Helen* the mo-
[d] Evag. ib. c. 21, 22. [e] Soc. Hist. Ecc. l. 1. c. 13. ther of *Constantine*, who, it seems, found the stage on which was acted the most terrible, and yet the most happy, Tragedy since the foundation of the world, to wit, the *Crosse* of *Christ*, together with the Nailes, was of an exemplary life and laudable conversation.

on. [a] *Eusebius* reports of the Virgin *Theodosia*, not yet eighteen years of age, too tender a morsell for devouring fire, that with incredible constancy she endured Martyrdome under *Diocletian*. [b] The same Author hath registred to after-Ages a pair of Virgins expiring by the same fate; and gives them this for an *encomium*, *That the earth which they had trampled on was not worthy to bear them*. [c] S. *Hierome* bestows an Hyperbolicall *Hyperbole* upon the vertuous *Paula*, and speaks thus in her commendation, *Si cuncta corporis mei membra verterentur in linguas, & omnes artus humanâ voce resonarent, nihil dignum Sanctæ ac Venerabilis* Paulæ *virtutibus dicerem*: that is, *Were all my Members so many Tongues, and all my Joynts endued with the gift of Elocution, the expressions which I could then utter would be frigid and diminutive, and come below the worth of the Venerable* Paula. Have you not heard of the [d] Patience of *Eleonora*? who with constancy endured commerce with Wolves and Tigres, and with Men more

[a] Euseb. *Eccl. Hist. lib.* 8. *c.* 17.

[b] *Ecc. Hist. l.* 8. *c.* 24.

[c] Hier. *Ep.* to. 1. *Ep. ad Eustoch. virg. Epitaph. Paulæ Matris, ad initium.*

[d] Maffæus *Hist. Ind. lib.* 16.

more ſavage then thoſe untamed Beaſts. Have you not read in [a] *Xenophon* of *Panthea*, whom he ſtyles καλὴν γυναῖκα, *an excellent Woman*? of whom he relates, that ἦν πιςὴ τῷ ἀνδρὶ καίπερ ἀπόντι, her Husband was at home when he was abroad, that ſhe was a faithfull Wife as well in his abſence as in his preſence. It was ſhe that, as it were, [b] changed Sexes with her Husband, and infuſed courage and magnanimity into his fainting ſpirits. *Women* were once the beſt Soldiers of *Xerxes*, by his own confeſſion, who after their valiant ſervice uttered himſelf thus, [c] οἱ μὲν ἄνδρες γεγόνασί μοι μὲν γυναῖκες, αἱ δὲ γυναῖκες, ἄνδρες, The Men have turned their Swords into Diſtaffs and become women, the *Women* have turned their Diſtaffs into Swords and become men. [d] The hand of a *Woman* took away both the Scepter and the Soul of *Cyrus* the peerleſs King of *Perſia*. Amongſt the [e] *Ægyptians*

[a] Xenop. *Inſtit. Cyri l.* 6. *p.* 121, 122.

[b] Xen. *Inſt. Cyri*, *p.* 135 ταῦτα δὲ λέγουσα, ἀνέδυέ τε τὰ ὅπλα, &c.

[c] Herodot. *Uran. cap.* 88.

[d] Euſeb. *in vita Conſtant. li.* 1. *cap.* 3.

[e] Αἱ μὲν γυναῖκες ἀγοράζουσι καὶ καπηλεύουσιν, οἱ δὲ ἄνδρες κατ' οἴκους ἧσσον ὑφαίνουσι. Herod. *in Euterpe, cap.* 35.

ptians

ptians of old the *women* did negotiate abroad, and the men kept house, betaking themselves to diminutive labours. The *women* were more serviceable in their generations; [a] they carried burdens upon their shoulders, the men upon their heads. Two *Women* were mothers to *Homer's* Offspring, they gave birth to the Issue of his Brain: we have his [b] Brother Poets word for it,

[a] Herodot. ibid. τὰ ἄχθεα οἱ μὲν ἄνδρες ἐπὶ τῆς κεφαλῆς λέουσι φορέουσιν, αἱ δὲ γυναῖκες ἐπὶ τῆς ὠμου.

[b] Virgil.

Præstitit ergo una Iliadi *mulierculæ causam,*
Fecit Odysseam *scribere Penelope.*

[c] *Admetus* King of *Thessaly* being ready to breath out his last and farewell air, was told by the Oracle of *Apollo*, that he might still live in his own Person, if he could die by *Proxie*. All his Friends deny'd to perform so much for him; even those that were aged, and ready to return to their primitive dust, would not anticipate their fates some few hours: onely *Alcestes* his Wife, youthfull and beautifull, too tender a Bud to be cropp'd by Death, took the bur-

[c] *Vide* Burt. Mel. *part.* 3 *sect.* 2. *memb.* 5. *subsect.* 5.

den upon her own shoulders with a joyous alacrity.

But why do we wander thus far for Instances, when we are presented with a renowned example at home? that of the Puissant Queen *ELIZABETH*, one whose actions evidenced the irrationality of the *Salique* Law. To let my words run without the biasse of partiality, I must acknowledge, with her [a] own servant, that she abandoned part of her Integrity in the businesse of *Mary* Queen of *Scots*, and Dowager of *France*. But notwithstanding this Scar in the face of Beauty, what was affirmed of [b] *Edward* the third may likewise be spoken of Her without a deviation from the Truth, to wit, That few Princes that had so great and Heroick Vertues had fewer Vices.

[a] Camden *in* Elizab.

[b] By John Speed *in the Chron. of his Life.*

6 §. Had all the forementioned proofs been locked up in silence, yet were there confirmation sufficient by examples written in the Volume of *Gods Book*. There are registred with honour [c] *Deborah* and [d] *Ruth*, [e] *Mary Magdalene* and

[c] Jud. 4.
[d] Ruth. 1. 16.
[e] Mark 16 1.

and *Mary* the mother of *James* and *Salome*, [a] *Elizabeth* and [b] *Anna*: and a multitude of others too tedious to insert. As [c] *Job*, being a good man, had an evill Wife, who bad him curse God; so [d] *Pilat*, being an evill man, had a Good Wife, who forbad him to crucifie Christ. *Women* were more liberall [e] in shedding of their tears then Men, when the *Jews* were a shedding their *Redeemers* blood. What fallen Man could ever come into comparison with the *VIRGIN MOTHER*? Although she was not without sin, yet was she without parallell; insomuch that the [f] *Jesuites* expound those places of Scripture of *Mary* the Spouse of *Joseph*, which are spoken of the Church the Spouse of *Christ*.

[a] Luc. 1.
[b] Luc. 2. 36, 37.
[c] Job 2. 9.
[d] Mat. 27: 19.
[e] Luk. 23: 28.
[f] Labata, *Loc. com. rit. Mariæ Excellen.*

Conclusion.

And now the successe hoped for from these Lines is, the drawing men from this fruitlesse Vanity, this pernicious Folly. My hearty Option is, that the Streame of mens words would runne more clearly in this particular

Channell: that they would respect and not revile that *Sex*, the absence of which would cause a well-peopled Universe to become a solitary Wilderness: that they would shew themselves Men by countenancing *Women*: that they would prove themselves of the worthier Sex, by defending the weaker *Sex*: that they would, at length, bid adieu to this long-liv'd *Cacoethes*, and no longer be constant to that vitious practice, in which Inconstancy is a Vertue.

CHAP.

CHAP. IV.

A Censure of the Practice of the many Writers amongst us, who even wholly neglect the defence of Christs Deity, *notwithstanding the hell-born nature of the contrary Doctrine, and the potency of its maintainers, and spend their time in writing upon needlesse Subjects.*

THe worm of Curiosity hath devoured much paper since the invention of the Presse. The greatest number of Writers, throughout all Ages, have spent their Ink in curing Tetters, not Maladies of concernment in the Body of the Church. They have spent their pains in cutting of Cummin-seed, by their nice division, 1. ℔.

[a] Mat. 23. 23.

[a] neglecting weightier things, and dealing with necessary Truths as if they laboured with a *Noli me tangere*. These Divines (like *Aristotle's* Commentators) have taken voluminous pains about matters very triviall and of no moment. *Johannes de Rada* hath fill'd two large Volumes with the needlesse Controversies in agitation betwixt the *Thomists* and *Scotists*. And the *Dominicans* and *Jesuites* have crowded whole Libraries with their endlesse quarrells about Grace and Free-will. [b] *Ribera* and [c] *Lessius* have spent many fruitlesse thoughts about the locality and extent of the fire of Hell. The latter contends, that one *Dutch* mile in diameter is sufficient for a locall Hell, because that space cubically multiplied will make a sphere comprehensive of eight hundred thousand millions of damned bodies (allowing each body six foot square,) which (saith he) is abundantly capable, for there will not be an hundred thousand millions of them. How numberlesse are the Questions of School-men concerning

[b] Fr. Ribera *in c.* 14. *Apocal.*

[c] Lessius *l.* 13. *de Moribus divinis, c.* 24.

cerning the First *Adam* and the *Mother* of the Second; and the things possible in respect of Gods Absolute Power? 'How many have rais'd such '*Quæries* as these? How could *Adam* 'near a Serpent speak, and yet be de-'void of suspicion? How could he 'walk out of the Paradise of Inno-'cence into the Wilderness of Sin? 'out of that spotless state of Life, into 'the chambers of Death? he having 'faculties not immers'd in Ignorance, 'and therefore not to be imposed up-'on: and he must either be drawn in-'to sin by deceit, or rush into it by 'wilfullness; and the latter speaks the 'depravity of his Will, which was 'good and innocent. How did his 'own Rib become such a Bow as killed 'him at the first shoot? he having no 'inward corruption ready to assent. 'How could *Lazarus* [a] come forth, [a] Joh. 11. 44. 'when his feet were bound with 'Grave-clothes? How can the body 'of a [b] Camell, exceeding by infinite [b] Mat. 19. 24. 'dimensions the compasse of a needles 'eye, be, in possibility, circumscribed

c by so narrow a *superficies*? or was
c not the originall word κάμιλος,
c which signifieth a *cable*, and not κά-
c μηλος? and if so, whether so great
c a body, being untwisted and reduced
c to its constituting parts, cannot enter
c in at so narrow a gate? With many more unnecessary Disquisitions, *quæ nec scientem juvant, nec ignoranti nocent, which neither help him that knows them, nor hurt him that knows them not*, (as the [a] Remonstrants speak) and are onely fit for [b] *Calphurnius* and *Democritus* to make merry with. *Tannerus* the *Jesuite* is in hot pursuit after *Tobies* Dogge, and with earnestness averrs his existence to be an Article of Faith. [c] *Tobiam Canem habuisse, esse Fidei nostræ articulum magnis clamoribus contendit.* An *English* Divine once [d] entertain'd his Auditory with a discourse concerning the dimensions of *Goliah's* beam: which extorted this expression from one then present, *The man hath not divinity enough to save the soul of a Gnat.* About the year 1605. there was a great controversie betwixt Master

[a] *Remonst. in Præf. ad Conf.*

[b] — *pleno ridet Calphurnius ore.* Horat.

[c] *Davenantius de Judice & norma fidei, c. 5.*

[d] *In a Sermon at S. Maries in Camb on 1 Sam. 17. 7.*

ster *Broughton* and Master *Ainsworth*, whether the lining of *Aaron's* Ephod was Blew, or Sea-water-Green.

Thus Pebbles are ushered in by the hand of corrupt fancy, and possesse the place of Pearls: and Learned men (with the mighty Navy of *Caligula*) gather Cockle-shels, and neglect matters of greater value. Thus, by handling nicities, they endeavour to shew their wit, for their own applause, and will not bring a drop towards the quenching of the fire of dangerous Heresies, whereby they may shew their zeal for the glory of God. Thus most of our own Writers, of this present Generation, do *bonas horas malè collocare*, spend much paper *de lana caprina*, and scarce a single leaf toward the redemption of the Golden Fleece. Amidst the thousands of Books, there's scarce one Cover for the *Deitie* of *Christ*. If I should make enquiry after its Defenders, I should not be answered by one of a thousand. The *Arian* Devill possesseth many; but how 2 ℓ.

how few do endevour to cast him out? Numerous Polemicall pages have daily recourse to the Presse, which might be omitted without detriment to the *Christian* Cause; of which I mention none, lest I should seem to let slip any: but how few Quills flie the right way? How few hands of these ready writers are lifted up against the Giantlike heresie of *Arius*, which defieth and debaseth Gods [a] Anointed, which hath many, and those learned and crafty, abettors? This Heresie is the main, if not the one thing necessary in doctrine to be opposed. This is even the whole *Militia* of the Prince of Darkness, whereby he fortifies his black Territories; an Engine that strikes at the Ground-work of Christianity; as the ensuing Paragraph doth make manifest.

[a] Heb. 1. 9.

3 ℘ As earthly Kings are said to be [b] θεοὶ ἐξ ἀνθρώπων, *Gods amongst men*: so the Heavenly King *Jesus* was Θεάνθρωπος *God-man*. Now the λόγος τῆς καταλλαγῆς, *the word of reconciliation* of

[b] Plato apud Caus. in Polyhist. Symb. l. 5. symb. 58.

of God and Man, having this truth for its foundation, the utter [a] Enemy of Mankind, he who is neither God nor Man, hath endeavoured to posſeſſe the world with this deſtructive Opinion, *That Chriſt is not God, but Man.* It hath been the attempt of fallen *Lucifer* [b] the ſon of the morning, in all Ages, to repreſent the [c] Sun of Righteouſneſſe not as an Heavenly Light, but as a Sublunary Meteor. This Red Dragon's tail hath been alwayes inſtrumentall, not onely in [d] drawing down the third part of the Stars, but even him that made them, and [e] laying him levell with the earth in the mind of credulous Mortality. He hath evermore made his aſſaults againſt the [f] chief Corner-ſtone of Chriſtianity, hereby laying a ſurer foundation for his ſtrong holds. And what way more compendious? *hâc itur ad Aſtra*, by theſe means the Dominions of Hell are as highly exalted as thoſe of Heaven. For victory over the kingdome of *Satan* being promiſed ſolely [g] through *Chriſt Jeſus*, if aſſent be yielded to this perſwa-

[a] Mat. 13. 25, 39. ὁ ἐχθρὸς.

[b] Iſa. 14. 12.

[c] Malac. 4. 2.

[d] Rev. 12. 4.

[e] *i.e.* onely making him Man. *Homo ab humo.*

[f] Eph. 2. 20.

[g] 1 Cor. 15. 57.

[a] Heb. 2. 10. perſwaſion, that this [a] ἀρχηγὸς τῆς σωτηρίας this *Captain of our Salvation* is no more then humane, Hell will ſtill triumph, and march on in its bloom and verdure, and ſay, *O Chriſt, where is thy victory?* whileſt no greater ſtrength then what a Man affords doth wield that Sword which pretends its overthrow. And [b] *who is he that overcometh the world, but he that believeth that Jeſus is the Son of God?* This fiery dart of *Satan* hath been the moſt pernicious incendiary in the Church of God: and we have no leſſe teſtimony then that of [c] *Eraſmus* to confirm it, who, although a favourer of this Opinion, hath thus written, *Nulla hæreſis graviùs afflixit totius orbis Eccleſias, quàm Arianorum*: and, you know, the caſe is plain, when men are judged out of their own mouthes.

[b] 1 Joh. 5. 5.

[c] Eraſ. *ſchol. in ep. Hier. tom. 2. ep. Damaſo.*

[d] Horat. *de Arte Poet.*

[d] *Intererit multùm, Davúſne loquatur Eróſne.*

4 Q. The men of this Nation may, from the ſad Topick of Experience, derive too many Arguments to evince that

that the Enemy hath sowed these Tares in this Land. It is true, when *England* was in its glory, a messenger sent out to find an *Arian* Heretick might have returned with a *vix est inventus*, [a] as he did with a *non est*, after search made for a Wiseman. Such traytorous principles against the King of Heaven were [b] kept in exile by the grave censure of Episcopall jurisdiction. But since the glory departed from our *Israel*, since Head-pieces were in more request then Mitres, since ruder Drumms and Trumpets outvoyc'd the melody of more sacred Organs, the old Serpent hath cast his skin, and renewed the vigour of his youth, and hath vented this Venome with too plentifull an effusion, and with too great successe. We may utter the same now which [c] Saint *Hierome* did of old, *Ariana rabies fremit*, The rage of the *Arian* Heresie grows headstrong and tumultuous, it is even become a popular frenzy. Since the Spirituall Courts were thrown down, this *Concilium vanitatis* (for [d] so the doctrine

[a] Socrates.

[b] *Salvo Episcopo salva pax est.* Tertul. *de Bapt. pag.* 710.

[c] Hier. *ep. Damaso, p.* 45.

[d] Cypr. *Exp. symb. p.* 264.

of

of *Arius* is called by Saint *Cyprian*) is reared up. It is a sign the Gardiners Knife is in its sheath, when such venomous Weeds do riot in their growth.

5 §. This *Socinian* Heresie hath of late, without much regret, found entertainment in the breasts of many, being usher'd in by the plausible insinuation of a blameless life. Its Professours pretend to be men of a pious conversation, and to be zealous for the Lord of Hosts: but it is evident that their zeal hath eaten him up; for they deny him who is the same with him whom they affirm they worship. But certainly opinions are not to be taken up meerly upon the seeming, yea, or reall Holiness of those that hold them. The [a] orphans of *Arminius*, according to their duty and his deservings, afforded large Eulogies of the devout life of their deceased Father. Whereupon [b] one of our Learned *Supralapsarians* takes occasion to write thus, *Quid supereſt agendum, quàm ut cujuſvis Theologi,*

[a] *Vide* Petrum Bertium *in vita* Arminii.
[b] *Vind. Gratiæ. Reſp. ad præf. exam. lib. Perkinſiani.*

ologi, quantacunque eruditione fulti, quantacunque ſanctitate celebrati, dogmata [a] *ad Legem & teſtimonium, tanquam ad Lydium Lapidem, explorentur? i.e.* The moſt learned and moſt religious men's opinions are to be put upon their try-all before the Scripture, the judge of Controverſies. But I ſuppoſe that, without a tranſgreſſion of the limits of Charity, I may affirm that the *Socinians*, for the moſt part, are good onely in ſhew, and bad in deed; that, like Harpies, they have the Face of an Angell, but the Talons of an Eagle. For the conſiſtence of the true Catholick Church with one fundamentall Errour in all of its members, is as impoſſible to conceive, as to frame an Idea of *God* and *Belial* in a combination: and it is not ordinary, but barely poſſible to be a good Chriſtian, and yet erre in one fundamentall Point of the Chriſtian Doctrine. I adde *poſſible*; for the [b] Diſciples of Chriſt, after much converſe and numerous inſtructions, thought the gold of the New *Jeruſalem* not refined from corporeall droſſe, they

[a] Iſa. 8. 20.

[b] Mat. 20. 21. Act. 1, 6.

they imagined that the Kingdome of *Christ* was even like the Paradise of *Mahomet*, sensuall, not spirituall. And
[a] Act. 19. 2 [a] the holy Dove was not so much as arrived at the ears of the *Christians* of *Ephesus*, They had not so much as heard whether there were an Holy Ghost. And the good *Synesius*, whom
[b] Evagr. *Ec. hist. l.* 1. *cap.* 15. Phot. *Myriobib. cod.* 26. [b] Ecclesiasticall Story records as richly embellished with Christian graces, and whose life as well as learning advanced him to the dignity of a Bishop of the Catholick Church, did not fully embrace the doctrine of the Resurrection: although at length Heaven crown'd his Soul with the belief of that necessary Article. And how much soever the modern *Socinians* have pretended to the maintenance of Piety, 'tis
[c] D. Hammond *in Fundam.* p. 46, 47. certain (as [c] one of the Worthies of our *Israel* observes) they have taken out one principall Stone from the Foundation of it, the [d] Θεὸς φανερωθεὶς ἐν σαρκὶ, *God made manifest* in or *by the flesh*. This, I am fully perswaded, is a great truth, that their Heresie is a quencher of the spirit of true Piety.
[d] 1 Tim. 3. 16. This could not be said, if he were not first God before he was thus made manifest by the means of his Incarnation.

For

For if it were not the Son of God by eternall generation that was incarnate, the Love of God towards Mankind in *Christ Jesus* would wax cold: men might without an unholy boldness ask, what needs an [a] οὕτω ἠγάπησεν ὁ Θεὸς τὸν κόσμον, *so God loved the world* that he sent *Christ*? a *sic* without a *sicut*? What needs that expression beyond hyperbole, [b] ὑπερβάλλοντα πλοῦτον τῆς χάριτος αὐτοῦ ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ, *the exceeding riches of his grace in his kindnesse towards us through Christ Jesus*? and [c] parallell expressions running through the whole vein of Sacred Writ? Upon this account Men would apprehend God to be (as [d] *Arius* was by the just judgement of the Lord) without bowels; and so serve him as Slaves, out of fear, not as Sons, out of love. Again, The issue of the belief of *Christ* to be mere Man, is the Presumption of some, and the Despair of others. Many will *presume*, building heaven upon the Quick-sands of their own imaginary Righteousnes, and considering that they are men,

[a] Joh. 3. 16.

[b] Ephes. 2. 7.

[c] 1 Joh. 4. 9.

[d] Theod. *Ecc. hist. l.* 1. *c.* 14. Sozom. *Eccl. hist. l.* 2. *c.* 28.

and Christ no more, will not give audience to the offer of an imputed merit. Many will *despair*; for they making a more exact enquiry then the former, will experimentally find that
[a] Jam. 3. 2. [a] in many things they offend, and that these affronts against an Infinite Majesty cannot be expiated by a finite Man: whereupon they split presently against the Rock of Ages considered as Man, who might support them considered as God. Thus, by this Heresie men make shipwrack of Faith in the very haven of Salvation, and stumble at him who should guide their feet in the way of peace.

6. §. The weapons which Hereticks use in their encounters against the *Deity* of *Christ* are, most of them, taken out of the armory of carnall Reason. They cannot apprehend the consistence of a Trinity of Persons with an identity of Essence: If we do *insanire* (say they) we do *insanire cum ratione*, for our Reason tells us that it is a strange Paradox, that Christ should be eternall, and yet begotten;

begotten; that the Essence of the Father and the Son should not admit a numericall difference; with a volume of the like corrupt reasonings: whilest in the mean time they attend not to the dictates of sober and well-regulated Reason, whose language is, That [a] the things of God are above reason; That an Elephant may swim in the waters of the Sanctuary; That [b] *Fides non habet meritum ubi humana ratio quærit experimentum*; That an Entitie by participation hath not so comprehensive a capacity, as to have a distinct, clear, and full notion of a Being by essence. The incomparable [c] *Gassendus*, to pluck the plumes and curb the Curiosity of some Philosophers, who would not content themselves with lesse then the indagation of whole nature, thus reasons against their irrationality; *Qualis artifex esset Deus, si posset homuncio metiri comprehendereque ingeniolo suo opus Creationis?* What a mean workman would God be, if so narrow an Intellect as that of Man could comprehend the

[a] *Quædam sic subsunt fidei, quòd secundum communem cursum humanæ cognitionis non sunt demonstrabilia, ut, Deũ unum in essentia esse trinum in personis; et, Illud supposítum esse Deum & Hominem.* Durand. *in Prol. sent. qu. 1. num. 39.*

[b] Greg.

[c] Gassend. *in lib. 10. Diog. Laert. p. 647.*

whole frame of the work of his hands? And if this be so high a disparagement to his workmanship, what is the other to his Being? [a] If Reason will be encroaching upon the bounds of Faith, she is presently taken captive by Infidelity. We are not fit to follow *Christ* if we have not denyed our selves, and the chief piece of our selves is our Reason. Such objections which make *Sarah* serve *Hagar*, which make Faith the handmaid of Reason, are unworthy a serious examination. No arguments are suggested to the *Socinians* by the Oracles of God: no such Mudde hath commerce with these Waters of Life: no such corrupt Fruit is brought forth by this Tree of Life: this Pot of Manna gives admission to no such Worm: the Word written testifies that *Christ* is the Word eternall. Yet these men endeavour to extract their Poyson out of this Physick of the Soul; which I shall declare in examining one of their Objections from Scripture which I find [b] in *Fulgentius*, whereby will be discovered,

[a] *B. Hall, Contem. Angel and Zach.*

[b] *Fulgent. object. Ar. discuss.*

covered, that what the profane [a] *Costerus* asserted concerning the Scripture, they strive to verifie; to wit, that it is a Sheath which will admit any kind of Sword, even a leaden or wooden one.

[a] *Apud* Episcop. El. *Resp. ad* Bellarm. *apolog. pag.* 260. *Scriptura instar vaginæ est, quæ quemlibet gladium admittit, etiam plumbeum vel ligneum.*

Object. What is Man that he should prie into the *arcana* of his Maker? If he will soar aloft and face the Sun, the just recompence of his labour in vain is to be scorched and sent back headlong. What the Scripture proclaims as dubious, and not attainable by the most sublimated endeavours of mortality, that Man must not dare to resolve by a peremptory determination: But the Scripture speaks expressly, [b] *Who shall declare his Generation?* therefore it is high presumption thus to determine, The Generation of *Jesus Christ* is an eternall Generation. 7 Q.

[b] Isa. 53. 8.

Respons. Thus to determine is not with too curious an eye to peep into the Ark, or to encroach upon the mysteries of heaven: But this is to re-

ſound the common voyce of Scripture. As for the place alledged, it is ſent of a wrong errand, and comes in here to no purpoſe. For to aſſert the eternall Generation of Christ, is not to declare his Generation: for that ſpeaks a particular explication of the manner of his Generation, and denotes the πῶς, whenas we contend onely for the ὅτι. Hear how the Elegant [a] *Fulgentius* defeats this weak enemy. *Quia Filii generatio enarrabilis eſt, ignorabilis non eſt; neque enim conſequens eſt, ut quod non poteſt enarrari non poteſt ſciri; cùm nullus Deum valeat enarrare, nec impunè tamen liceat alicui ignorare.* [b] 'Tis not conſequentiall arguing from a not-declaring to a not-knowing: A declaration of God is not poſſible with man; and yet an ignorance of God ſhall not go unpuniſhed. We ſay then concerning the eternall Generation of *Chriſt*, what the Great [c] *Tilenus* hath written concerning the un-

[a] Fulg. *Obj. Ar. diſc. Reſp. ad* 1. *obj.*

[b] *Et paulò infrà, Veram filii nativitatem datum vobis eſt cognoſcere; licet datum non ſit qualiter natus fuit enarrare. Prophetа non dixit, Generationem ejus quis cognovit? ſed, quis declaravit?*

[c] Tilen. *ſyntag. Theolog. de Deo eſſ. uno perſonis trino.*

ſearchable

searchable Trin-unity, τὸ ὅτι *satis perspicuè tradit Scriptura*, τὸ διότι *verò ipsis quoque Angelis est* ἀνεπίληπτον. That it is so, we have the evidence of the Scripture; but in what manner it is, we have the Ignorance even of the Angels.

By this single Instance it may appear, how the polluted breath of the *Socinians* soileth the lustre of the brightest steel, how their corrupt Glosses obscure the perspicuity of Scripture. And, in my opinion, in these [a] locks of their perverting Gods volume, in their evasions of places which proclaim aloud the falsity of their Tenents, lyeth their chief strength. As the followers of the *Ptolemaicall* Systeme have, by their Cycles and Epicycles, Eccentricks and Concentricks, put the Planets into an heavenly labyrinth and a learned perplexity: so these men by their Distinctions and Criticismes, and Shifts and Querks, make the most plain Scriptures inevident, and put a cloud upon the clearest Truths; making a Labyrinth of a

[a] Jud. 16. 19.

clue, and a Wilderneſſe of a well-ſhap'd Grove. Whereupon it is neceſſary that they be encountred by able Champions.

8 §. Now you Lovers of *Chriſt* that are men of Learned ſtrength, come out to fight the battail of *Jeſus*, to help the Lord againſt the mighty. Quit your ſelves like men againſt this uncircumciſed *Goliah*. Take [a] ſtones out of the Scripture, the brook of the water of Life, which may make this Monſter ſurrender his being: fling them with ſo powerfull an arm, that theſe dogs may not ſo much as ſnarl. Give theſe Hereticks no reſt till you have led them captive. Men of that rank will conſtrue your Silence, though out of contempt, an Overthrow. Fight [b] neither with great Errours, if they be buried in ſilence and not revived, (if ſuch a ſuppoſition may take place in theſe dayes, wherein all Hereſies of former Ages live again by a Diabolicall μεϑεμψύχωσις) neither with ſmall Errours, they being not ſo malignly influentiall

[a] 1 Sam. 17. 40.

[b] 1 King. 22. 31.

influentiall upon Christian practice: but principally pursue this King of Heresie. Make no delay. [a] *To morrow go out against him, and the Lord will be with you.* [a] 2 Chron. 20.17.

Now if any man should call upon me with an *Ede tua*, you who are thus zealous for this cause, make the attempt your self; I must reply, by way of Apology, that my slender accomplishments are unfit for so weighty a work, my strength bears no proportion to my will. Yet although I am not of ability to perform the race, I have not been wholly wanting, but have brought this spur, to quicken men sufficient for these things. I have here brought this drop, making as ample a contribution towards the extinguishing of these unhappy flames as was producible by my weak Endeavours. The tribute of these lines is abundantly due unto the God of *Cæsar*: Now [b] Rays of incidency contract no warmth if they be not reflected back towards their originall Sunne. And I should 9. l.

[b] *Greg. Epist.* before his Observ.

I should have manifestly declared, that the beamings of the Sun of Righteousness had not enkindled in me reciprocall flames, if I should have denyed to rebound all my received talents towards the redemption of his honour. These poor mites, with the favourable influence of heaven, may tend to the advancement of the glory of my Saviour. For [a]

[a] Gazæi pia hilaria, ad init.

Est in tenuibus & pusillis reculis
Laus Optimique Maximique maxima.

Small matters do afford
Great praise to the great Lord.

Now [b] as the devout *Herbert* spake concerning *Valdesso's* Considerations, which mention with reverence and frequency the name of Christ; I will say concerning these few pages which mention the *Deity* of *Christ*, with a desire to have that doctrine rescued, that, *Were there nothing else, I would print them, that with them the honour of my Lord might be published.*

[b] *M.* Geo. Herbert *in his Letter to the Translat. of* Jo. Valdess. Div. Considera.

CHAP.

CHAP. V.

A Censure of the vanity of affecting Epitaphs, *with a declaration of their uselessenes: where, by way of Præamble, of the fitnes of* decent Sepulture, *occasioned by the neglect of many Sectaries, who bury a Dogge with as much solemnitie as a Christian.*

IT is not the part of a Man to exercise care and vigilancy over but one Part of Man. To be somewhat ceremonious about the Body, is neither Dotage nor Superstition: Dust requires a Grave, Ashes an Urne. Let such as [a] *Marcion* declame against their materiall part, and spit the venome 1 §.

[a] *Apud* Tert. *adv.* Marc. *l.* 5. *p.*324.

nome of their malice againſt the handy-work of their Creatour. Let ſuch as [a] *Epicurus*, who terminate their hopes at the approach of Death, and cheriſh no after-conſiderations, expoſe the breathleſſe Body to hardſhip and incivilities.

[a] *Apud* P. Gaſſend. *in lib.* 10. Diog. Laert. *circa pag.* 550.

2 ℔. Indeed, the rude and Ethnick inhabitants of the *Scythian* Province *Bactra* [b] have their Sepulchrall Dogs, and in their bellies do ſavagely entomb the bodies of the Aged: at which cuſtomary Folly amongſt theſe people I cannot ceaſe to wonder, ſince they had a King, a man of ſublimated reaſon, and the [c] Primitive ſearcher into the *Arcana* of Nature, which hath pregnant [d] ſemblances of the Reſurrection. *Mecænas* alſo is wholly regardleſſe of his enterrment, and muſt needs declare ſo much in a Poeticall line,

Non tumulum curo, ſepelit Natura relictos.

[b] *Canes apud illos alunt quos ſepulchrales vocant, quibus parentes morbo atateve confectos objiciunt dilacerandos.* One-ſcrit.

[c] *Zoroaſtres Rex Bactrianorum primus dicitur artes Magicas inveniſſe.* Juſtin. *Hiſt. lib.* 1.

[d] As 1 Cor. 15. 36. in grain, and in the reviving a plant out of it's aſhes, *&c.*

And

And I wonder not at his careleſs mind, ſince he was practically ignorant of a future ſtate, and by his debauched and diſſolute carriage had [a] made his Body it ſelf a *Sepulchre* containing nothing but corruption: ſince it was an object offenſive to all the Senſes, and a morſell ready prepared for the Palates of Worms. *Diogenes* throughout his whole life treated the companion of his Soul with harſh uſage and ſeverity: and at his death was not willing to gratifie it with ſo much as a Tub for it's protection. He deſired no other [b] Canopy beſides the curtains of Heaven, and would not condeſcend ſo far as to lye below the ſuperficies of the Earth. [c] When his friends, out of a courteous intent, intimated to him how, by this means, he would expoſe his Body to the cruelty of Birds and Beaſts; he replyed in no fairer language then this ſcoff, *Provide me a ſtick which I may have in readineſſe to prevent their approach.* Neither is this worthy to be entertained with an admiring thought, for Dogs will bark at the

[a] *Teſte Petro de Loier lib. de Spectr. & Appar. c. 6. p. 59.*

[b] Cic. Tuſ. quæſ. *lib.* 1. *juſſit cadaver ſuum inhumatum rejici.*

[c] *Quærentibus amicis, volucribuſne & ferie corpus ſuum dilaniandum vellet relinqui, Minime, inquit, ſed baſillum apud me, quo illos abigam, ponitote.* Cic. *ibid.*

the Moon her self, and a Cynick will snarl at the brightest actions.

3 §. But true Christians have learned otherwise, and allow that which *Christ* hath redeemed a civill deposition, a decent Repose. *Adam* had a worthy *Sepulchre*, which [a] some affirm to have been *Calvarie*, [b] others in *Hebron*, but few deny to have been. Likewise *Abraham* and *Isaac* had rich and stately *Sepulchres* in [c] *Arbe* in the tribe of *Judah*. [d] *Josiah* was buried in the *Mausoleum* of His Fathers, according to the Vulgar Translation. And Saint [e] *Hierome* makes mention of the *Mausoleum* of *David*. Even the heathenish *Babylonians* were ceremonious about the dead body, ταφαί σφι ἐν μέλιτι, according [f] to *Herodotus*, with much solemnity they buried it in honey. So likewise were the *Egyptians*, who buried it in [g] glasse; a perspicuous embleme of its frail constitution. What

[a] D. Kellet in miscellan. of Divideatur c. 5. p. 13.
[b] Aquin. 3. pars. qu. 46. art. 10. 3.
[c] Erasm. schol. in Epist. Hier. ad Marcellam.
[d] 2 Paral. 35. 24. Sepultus in Mausoleo patrum.
[e] Hier. Ep. to. 1. Epist. ad Marc. In David. orare mausoleo.

[f] Herod. Clio, cap. 198. [g] Πεσεῖσαν σίλλω ἐξ ὑέλω πεποιημένω κοίλω, Herod. Thalia, cap. 24.

the

the crafty *Vibulenus*, [a] ſpake pathetically to *Blæſus* is true and antient, *Even Enemies deny not Buriall to each other.* The Jews, that denyed their *Meſſias* life, objected not a word, that we read of, againſt his having a *Sepulchre.* He was entomb'd by [b] noble hands, and not without uſuall ceremonies: and *laudabiliter commemorantur in Evangelio qui corpus ejus de cruce acceptum diligenter atque honorifice tegendum atque ſepeliendum curarunt*, their praiſe is in the Goſpell who were officious in this kind, according to [c] S. *Auguſtines* obſervation. If we will credit [d] *Pliny*, we may deſcend a ſtep lower, and contemplate funerall Exequies in the Commonwealth of Bees: *Apes defunctas progerunt, & funerantium more comitantur exequias.* *Chriſt* pronounced [e] a Woe againſt the Scribes and Phariſees building the *Sepulchres* of the Prophets, and adorning the monuments of the juſt: thereby [f] not re-

[a] *Apud* Tacit. Annal. l. 1. c. 22. *ubi cadaver abjeceris? ne hoſtes quidem ſepulturam invident.*

[b] *Joſeph of Ar.* Mark 15. *&* Nicod. John 19.

[c] Auguſt. *l.* 1. *de Civit. Dei, c.* 13.

[d] Plin. *lib.* 11. *Nat. hiſt. c.* 18.

[e] Mat. 23. 29.

[f] *Non reprehendit quod ædificarent ſepulchra prophetarum, ſed quod hypocritico animo hoc facerent & ambitioſo.* Bredembach. *in locum.*

prehending

prehending the act simply considered, and in it self, which was good and warrantable; but that which attended it, to wit, their vanity and ostentation; they endeavoring to palliate their more secret crimes, and gild them over with exteriour performances, and to seem to the world to be zealous followers of those whose very places of buriall they so studiously preserved: which *Christ*, the searcher of their hearts, perceived, and intimated so much whilst he call'd them Hypocrites. Civill rites performed upon the Body after the dislodging of the Soul, speak aloud our hopes of their re-union. The acute Doctor of the Gentiles draws an Argument as powerfull as a cloud of witnesses, to testifie the Resurrection, out of the [a] water in which the *Corinthians* immers'd the body in their funerall solemnities. Ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν, εἰ ὅλως νεκροὶ οὐκ ἐγείρονται; τί καὶ βαπτίζονται ὑπὲρ τῶν νεκρῶν;

[a] 1 Cor. 15. 29.

4 §. But the affectation of *Epitaphs* is justly

juſtly cenſurable, and the practice triviall and uſeleſſe. Moſt of thoſe who have been ſo paſſionately tranſported as to write their own *Epitaphs*, have thereby eternized their Pride and Haughtyneſs, which above all things abhorrs a Regiſter; and whereby to be immortall is to condeſcend to the deſign of the obſcure *Heroſtratus*. For inſtance conſider that in [a] *A. Gellius* of the Poet *C. Nævius*,

Immortales Mortales flere ſi foret fas,
Flerent Divæ Camœnæ Nævium Poetam.

[a] Aul. Gel. *Noct. Att. l.* 1. *c.* 24.

Or that of [b] *Julian*, into which he thruſt a verſe out of the third of the *Iliads*, dedicated by the pen of *Homer* to the immortality of *Agamemnon*, who was [c] priz'd by *Alexander* the Great above all other Worthies. Or that upon the fam'd [d] laterall Monument of *England*, *Fui Caius*, *I was Caius*. Or that of him, who in good opinion of himſelf went beyond thoſe of *China*, ſuppoſing himſelf to have two Eyes, and adjudging all the learned world beſides to blindneſs, *Scaligeri quod reliquum eſt*,

[b] Græc. Epig. *l.* 3.

[c] *Agam. quem Alexander magnus præ omnibus probavit.*

[d] Of Dr. *Caius* in his Coll. Chappel. Obſopæus

Here's all that remains of the great *Scaliger*. In all which the Authours afford themselves most emphaticall commendations.

5 §. As for *Epitaphs*, they were of [a] Pagan institution, and can plead nothing but prescription, and that more Heathenish then Christian. Throughout the whole Book of God honourable mention is made of Sepulture, none of *Epitaphs*. And Christians, whose monuments have been thus scribled, for the most part have had their *Epitaphs* forced upon their Executo rs by some Poeticall Sycophant, some purse-milking Rimer; or else too willingly contributed by some stinging Satyrist, an avowed enemy of the deceased person. Indeed *Epitaphs* abstracted from the interest of persons, and considered without the byasse of prejudice or officiousnesse, may passe tolerably in a notion; but the practice will alwayes be accompanied with the fore-mentioned associates.

[a] Their Orig. was from the Scholars of the Heathen Poet *Linus*, upon their Master: whence *Linus*.

The

6 §. The learned [a] *Clarenceaux* enumerates four uſes of *Epitaphs*; which, I ſuppoſe, he reckons according to the common opinion of thoſe that affect them, and not according to his particular judgement: for then I ſhould ſcarce preſume ſo highly as to contradict that knowing Worthie; although I am not ignorant, that a man may erre by great Example, and that *Nullum magnum ingenium eſt ſine mixtura dementiæ*, is a Truth in reference to Principles as well as Practiſes.

[a] M. *Camden* in his Remains.

7 §. The firſt pretended uſe is, Love ſhewed in them to the deceaſed. But compoſers of *Epitaphs* ſtrive to ſhew their Wit, not their Love. He ſhew'd neither, who made himſelf and his ſubject ridiculous to after-Ages by the compoſing of this *Epitaph*;

Hic jacet in requie Woodcock John,
vir generoſus,
Major Londoniæ, *Mercerus valde moroſus.*

Or the Author of that upon *William Longſpee* baſe ſonne to *Hen.* 2. by *Roſamond*

ſamond daughter to *Walter* Lord *Clifford*, in a ſimple alluſion to his name,

Flos Comitum, Willielmus *cognomine*
Longus
Enſis, *vaginam cœpit habere brevem.*

There be paſſages enough for thee to vent thy Love, and more perhaps then thou wilt willingly make uſe of; and thoſe of a more noble ſtrain. As by being pathetically ceremonious in the decent [a] reſtitution of his Body; as did the *Ægyptian* Queen towards the departed *M. Anthony*. By a vindication of his Credit, if called in queſtion by malevolent tongues: As [b] many have ſhewed kindneſſe to *Epicurus*, in wiping off the aſperſions of his ſenſuality and brutiſh behaviour, by ſhewing his obedience to the [c] *Stoicks* Ἀπάθεια, and declaring that his purſuit was after Spirits, not Dregs; after the refined Pleaſure of the Mind, not the fæculent delight of the Body. By Liberality of head and hand, in

[a] Gen. 3. 19. *Pulvis es, & in pulverem reverteris.*

[b] Tertul. *Apol.* 38. Diog. Laert. *l.* 10. Seneca *l. de vita beata.*

[c] Hieron. *Ep.* to. 2. *lib.* 2. *adv. Jovin.* Epicurus *voluptatis aſſertor omnes libros ſuos replevit holeribus & pomis, & vilibus cibis dicit eſſe vivendum; quia carnes & exquiſitæ epulæ majorem pœnam habent in inquirendo, quam uſum in abutendo.*

counſelling

counselling or relieving those of Consanguinity or Familiarity with thy deceased Friend: contrary to the practice of [a] *Justinian* the second, who having lost his Kingdome and Nose by the cruelty of the Usurper *Leontius*, and being, after a tedious exile, repossess'd of the former, caus'd some of the friends of *Leontius* to be put to death, as often as he would have wiped his Nose if he had had it. If thy friend was a good man, endeavour not to express thy love in Verse; for that will be a vain attempt, for thou wilt go beyond his worth, and turn Parasite: now Love and Flattery *Non bene conveniunt*, scarce admit of a mutuall Copulation. Follow him, not with the feet of a Poeticall Fancy, but with the feet of a godly Conversation: and therein will be the expression of thy Love towards him and his; for so his Memory survives in thee, whilst thou treadest in his steps, and thou livest thy Friend over again. Herein will the fire of thy Love sparkle and shine forth, in that thou art so diffu-

[a] Pedro Mexia, *Hist. Rom. Imp. in Just.* 2.

ſive of thy goodneſſe towards his friends, as to continue in thee the good example which was ſet before them in him; aboliſhed by Death to their Detriment, but revived by thee to their Benefit. If thy Friend whom Death hath taken into poſſeſſion was, whilſt living, a whelp of the roaring Lion, a ſon of his father the Devill, a drop belonging to the bottomleſſe pit, when thou writeſt his *Epitaph*, thou blotteſt out thine own love. Thou ſheweſt not thy Affection, but thy Indiſcretion, in the diſcovery of his Nakedneſſe, and in the expoſing to publick view of preſent and future times the deviations of his life. Now if thou writeſt, thou art bound to do this by the law of Sincerity, which layes an engagement upon thee to decipher him with the pencill of truth; and not, where he is deficient, to adde colour of thine own: as *Xenophon* is ſuppoſed to have done in his *Cyrus*, and is therefore accounted by ſome a Painter rather then an Hiſtorian, a ſetter of a Pattern for a good Prince, not a writer

writer of a Deſcription of a Prince ſo good. The moſt ſenſible evidence of thy Love to ſuch a perſon, which can come within the compaſſe of imagination, is, not the writing of his *Epitaph*, but the not tranſcribing of ſo foul a Copy; the making him one of thine *Antipodes*, and not making him ſtill live by thine imitation: for hereby, in probability, thou wilt ceaſe from contributing more links to his everlaſting chains, from heaping more coals upon his head, who is in the midſt of an intolerable Furnace. For ſo ſome make conjecture from the importunity of [a] *Dives* in the wilderneſſe of Hell with *Abraham* in the typifi'd *Canaan* for a Monitor for his Brethren, that, ſince there is not a ſpark of true Charity in the flames of Hell, and that they onely harbour a ſelf-reſpect, the Torments of the Damned receive addition according to the extenſiveneſſe of their bad Example in the practice of their followers.

[a] Luc. 16. 27.

The ſecond pretended uſe is, that 8 ℔.

thereby the Memory is continued to Poſterity. But how is this agreeable to *Epitaphs* in their minority? unto the cuſtome in their firſt inſtitution? when they were onely mournfull Dirges ſighed out with affectionate lungs at the interrment of the dead, exiſting onely *vivâ voce*, and dying with that breath which gave them life. *Gordianus* lives, and his memory is with us untill this day, notwithſtanding the five-fold diſſolution of his *Epitaph*. The memory of *Adrian* muſt needs be conveyed to us after a more comely manner then that of his Horſe; and yet time hath ſpared the Beaſts Epitaph, but not his Maſters. Noble atchievements and Learned accompliſhments will tranſmit the Memory to after-ages, without the favour of the tongue of an *Epitaph*, and in deſpite of the teeth of Time;

[a] It is periſhed, though it was in 5. languages.

[b] Propert. *Nam neque Pyramidum ſumptus ad ſidera ducti,*
Nec Jovis Elei cœlum imitata domus,

Nec

Nec Mauſolei dives fortuna ſepulchri,
Mortis ab extrema conditione vacant.
At non ingenio quæſitum nomen ab ævo
Excidet: Ingenio ſtat ſine morte decus.

To which may be joyned that of the Lofty *Virgil*,

Marmora Mæonii vincunt monumenta libelli: Virg.
Vivitur ingenio, cætera mortis erunt.

Cæſar will live till the funerall of the world in his Commentaries: and *Cardan*, in his own opinion, [a] in his *Fomahant*. *Horace* was perſwaded that his poeticall feet would carry him to Immortality, and make his Name durable beyond brazen Statues and ſtately Pyramids.

[a] *Stella* Fomahant *immortalem dabit.* Card.

[b] *Exegi monumentum ære perennius,*
Regalique ſitu Pyramidum altius.

[b] Horat. *Carm. l.* 3. *ode* 30.

And *Naſo* told the world, he ſhould live to the end of it in his *Metamorphoſis*:

Jamque

Jamque opus exegi quod nec Jovis ira, nec ignis,
Nec poterit ferrum, nec edax abolere vetustas.

Neither of them trusted to the courtesie of an *Epitaph* to enroll their names in an everlasting Registeer. If the party that hath felt the arrow of death, was of a bad life and an inglorious Name, wayes had need be invented to obliterate, not to perpetuate, his Memory. What well-regulated mind would desire to be remembred like *Therſites* for his cowardise? or to exist like *Herostratus* to succeeding years (and as many subsist in this present Age) by the firing of a Temple?

Some *Epitaphs* take notice onely of an empty title, as that upon the tomb of that famous *Rowland* Nephew to *Charles le magne*, slain in the battell of *Roncivalles*, and enterred at *Blauz* in *Xantogne*, which declared that he was [a] *Primus Comes Palatinus*. And some make mention onely of a bare Name, as that [b] of him who was called by those of his Sect, *Angliæ Restaurator*,

[a] Selden. *Tit. of Honour, part. 2. cap. 5.*

[b] Holland *in vita ejus.*

Depositum

Depositum Cardinalis Poli.

And how doth the Memory of worthy mortalls ride in triumph to futurity by such despicable supporters? Few Generous spirits are of *Cardans* mind, [a] who desired onely that it might be known *That he was*, not, *What he was*.

[a] *Cuperem notum esse quod sim, non opto ut sciatur qualis sim.* Cardan. *in vita prop.*

§ 9. The third pretended use is, that hereby the Friends of the dead are comforted. Here every *Epitaph* is supposed to be ἐγκωμιαστικὸν *commendatory*, which is therefore παραμυθητικὸν *consolatory*, according to [b] *Erasmus*; because the mind is the more calm and serene, when the departed hath left behind him a good Report. There is no mind so repleniſhed with contradiction, as to deny that it is comfort to the surviving, [c] when their dead relations go out, not like a Candle, but leave a fragrancy and lustre behind them, when they go into the land of rottenesse and the shadow of

[b] Erasm. *in Epit. Nepot. Hier. ep. ad Heliod. Nam aequiore animo ferimus mortem nostrorum, si cum laude decesserint, &c.*

[c] Lipsius *Epist. cent. 5. Ep. 72. ad H. V. post matris obitum. Magna vobis consolatio (tibi ac sorori dico) quod piè vixerit, &c.*

Death. But consider, that the Flowers strew'd upon the Grave of the deceased are even alwayes more beautifull then those to whom their Merits gave birth. It would have been imagined that the *Epitaph* of *Cyrus* could scarce have admitted an *Hyperbole*; and yet [a] that which is the worst in manners did take place in so high a degree, that [b] God was debased in his exaltation: that what was attempted by [c] *Lucifer*, and commanded by [d] *Domitian*, was ascribed to him, to be [e] like the most High; for on his Tomb was [f] written for an *Epitaph* in *Persian* Characters

Ἔνθαδ' Ἐγὼ κεῖμαι Κῦρος βασιλεὺς βασιλέων.

Certainly this could not be a cordiall to his fainting Friends; this wind of Ostentation could not blow over their showers of Tears; this fire of Pride would rather melt their cloudy thoughts into mournfull waters. Could

[a] Flattery the worst in manners. *Selden* in Epist. before *Tit. of Honour.*

[b] *Quid amplius præpotenti & immortali Deo tribuimus, si quod ejus proprium est eripimus?* Bodin. *de Re. pub. lib.* 1. *c. ult.*

[c] Isa. 14. 14.

[d] *Dominum se ac Deum appellari jussit Domitianus.* Xiph. & Suet. *in vita.* Mart. *ep. l.* 5. *ep.* 8. *Edictum Domini Deique nostri.* [e] 1 Tim. 6. 15. ὁ βασιλεὺς τῶν βασιλευόντων. [f] Eustath. *ad* Dionys. περιήγ. Strabo *Geogr. l.* 15.

there

there poſſibly have been knowledge of this in the Grave, that modeſt Prince would not have layn dry. Parallell to this is the *Epitaph* of that *Martel* of *France*, mentioned by [a] M. *Selden* out of a *French* Author,

Non vult regnare, ſed regibus imperat ipſe.

[a] Selden *Tit. Hon. part* 1. *c.* 2. *out of* Hierom Bignon.

The Comfort adminiſtred to the living at the death of their beloved Friends is, their being regiſtred in the book of God, not their being recorded with praiſe in an *Epitaph* by man. If the deceaſed was not a guileleſſe *Iſraelite*, no lively branch of the true Vine, no ſprig of the tree of Life, but a fruitleſſe branch fit for unquenchable fire, his *Epitaph* will be a memoriall of his evil, and ſo adminiſter a conduit of tears for Sorrow, not a cruſe of oile for Joy. [b] *Illi deplorandi ſunt in morte quos miſeros infernus ex hac vita recipit.*

[b] Iſidor.

But what if thy deceaſed Friend meets with a [c] *Martial* to write his *E-*

[c] *Fuit Martialis ingenio acri, et qui in ſcribendo et plurimum ſalis haberet et fellis* C. Plin. *apud* P. Crinitum *in vita Mart.*

pitaph?

pitaph? How art thou comforted concerning him if he meets with ink which hath ſalt mixt with it? if the writer of his *Epitaph* hath in the place of a pen, the point of a Diamond, which cutteth glaſſe, defaceth the perſpicuity of his name? What if he meets with a Poet, who, *Pilat*-like, crucifies him with a Superſcription? How comfortable to the penſive ſpirit of a Mourner is ſuch an *Epitaph* as *Stigand* Archbiſhop of *Canterbury* obtained, who was notable onely for a ſingle exorbitancy, and that too ſuch an one as, if lay'd in the ballance of theſe times, would not be found too light, but paſs for currant, to wit, his being a little ſacrilegious, and a diſciple to *Simon Magus*? His *Epitaph* was no other then this,

Hic jacet Herodes Herode ferocior; hujus
Inquinat infernum ſpiritus, oſſa ſolum.
Herod more fierce then Herod here doth dwell;
His Body Earth defiles, his Spirit Hell.

The

The fourth pretended uſe is, that hereby the Reader is put in mind of Humane Frailty. But all *Epitaphs* have not memento's of Mortality: as for inſtance, that of [a] *Q. Metellus* is one of the number, rendred in *Latine* thus by [b] *Obſopæus*,

Nè mea præteriens culpes monumenta, Viator:
Nil dignum lachrymis fata tulere mihi.

I acknowledge that ſome of them are ſpent in the diſcovery of the brittle eſtate of man, declaring that even in his pomp and bloom he may fade and wither. Where by the way I cannot but take notice how groſſe a ſoloeciſm is committed in moſt of them which are in Villages: their beginnings, for the moſt part, are with a *Siſte, viator*, or *heus Peripatetice*, by which are denoted travellers about their affairs, who paſſe by with ſpeed, and taking ſmall notice of things, being *in tranſitu*. Now how improper is this in Pariſh Churches? few rodes lying through theſe temples, and few foot-

paths

10 ℔.

[a] Græc. Ep. l. 3. μὴ μέμφῃ παροδίτα, &c.

[b] Obſop. Comm. in Græc. Ep.

paths through the King of Heaven's High-way.

I grant this, that *Epitaphs* have in them ſome characters repreſenting a Deaths head, that they contain leſſons of Mortality; and every man muſt grant alſo, that this is wholly needleſſe, for the ſtones themſelves with which the Monument is built will ſpeak ſo much: the Monument it ſelf is of the ſelf-ſame uſe, it being [a] to admoniſh us of our Frailty. A Common Grave is of ſufficient height to give a proſpect of the confines of Mortality, to give a view of the tranſitory exiſtence of mankind. The Sepulchre of what kind ſoever is ſufficiently expreſſive of that. Now Colour upon Colour is ill Heraldry; and a ſuper-addition, a ſuperfluity.

[a] *Monumentum à* monendo *nos eſſe mortales.*

II. Conclusion.

Thus having ſhaked theſe four branches, I am not able to gather from thence thoſe fruits which men of pregnant fancy have created to themſelves. And now, if herein I have tranſgreſſed the limits of a ſober diſquiſition,

quiſition, and am blame-worthy for not exhibiting a leſſe peremptory cenſure, (which my hope ſuggeſts will not be charg'd upon me) I crave the pardon of my judicious Reader, and am already upon my Knees: for it is not my Ambition to walk above others with an exalted creſt, or to tread contrary to others with the foot of Singularity.

CHAP. VI.

A Cenſure of the common evill Practice of pretenders to Religion, *viz. their running to* one Extreme *to avoid* another, *in* Doctrine *or Worſhip.*

AN eye leſſe ſparkling then that of *Lynceus* is quick enough to diſcern the wofull deſolation of our *Engliſh Sion*. Our magnificent *Diana* is too apparently

parently lay'd in aſhes, and it's Lovers clad in ſackcloth, by the followers of *Heroſtratus*. *England* had a Church which was the moſt exact tranſcript of the originall, the moſt lively pattern of Primitive conſtitution: but its native luſtre is defaced by the envious Galliardize of a titular Reformation. We may take up the aſſertion of [a] S. *Hierome* concerning the calamities of the Church in generall, and apply it in particular to the miſeries of our own. [b] *Ad hæc meritò explicanda & Thucydides & Saluſtius muti ſint*, If a compleat narration were required, both *Thucydides* and *Saluſt* might become tongue-ty'd.

[a] Hier. Ep. ad Heliodorum. Epit. Nepot.

[b] Duos hiſtoriæ Principes nominat, alterum Græcæ, alterum Romanæ; & *Fabius Thucydidi opponit Saluſtium, Herodoto Livium.* Eraſm. *Schol. in locum.*

2 §. If Ambition and Avarice be excepted, that which hath acted the largeſt part in theſe Tragicall Combuſtions hath been the fiery zeal of ſome pretending Reformers, whereby they endeavoured not to purge, but burn up the *Romiſh* Church; to frame a new Church

Church which was not, and not to repair the Church which was: they would be parents to beget a Church, not Physitians to heal one: they, like [a] those in *Plutarch's* time, embraced Atheisme and Profanation, to avoid Superstition. Happy had been their eyes, if they had not overlooked the decency observable in the Church of *England*, wherein some [b] Ceremonies were abolished, and some reteined; wherein flourished the happy mediocrity betwixt the [c] riches of ceremonious vanity, and the poverty of Atheisticall rudeness. It would have been worth their animadversion to have considered, That in the Geography of Religion, the *Torrid zone* is not under the *Æquator* but under the *Poles*; That the *Extremes* are dangerous, and the Mean amiable; That as he that is in a [d] middle condition, is neither the object of the finger nor of the envy of the world; so he is with *Jesus*, that is betwixt two Thieves, neither of which can ever challenge the Epithet of Good. But these men make no Isthmus be-

[a] *Novissima verba* Plut. *de superst.* φιλόγυνες τὴν δεισιδαιμονίαν ἐμπεπτωκυῖαν εἰς ἀθεότητας &c.

[b] *Init. Prec. Com.*

[c] Prov. 30. 8.

[d] *Auream quisquis mediocritatem Diligit, tutus caret obsoleti Sordibus tecti, caret invidendâ Sobrius aulâ.* Hor. *Car. l.* 2. *od.* 10.

betwixt *Scylla* and *Charybdis*: they walk not as ſtrangers, but as *Antipodes* to the Pope. Becauſe the Papiſt calls upon Saints, the Puritan will not call them Saints. Becauſe the Papiſt ſometimes even [a] prefers Saints before God, the Puritan abaſeth Saints even below men. Thus *China's* hatt defies the Courtſhip of *Tartary*'s ſhoe. Thus if the [b] rayment of *Malthinus* covers all, and ſweeps the ſuperficies of the earth, the reſt will ſo epitomize their garb, that thoſe parts of the body at whoſe non-concealment nature bluſheth will be deſtitute of a vail.

[a] *MS. hiſt. of S. Walſt.* —— By mean of Walſton and Gods Grace.

[b] Hor. *ſer. l. 1. ſat. 2.*

Malthinus tunicis demiſſis ambulat, eſt qui
Inguen ad obſcænum ſubductis uſq; facet⁹.

Thus if one affecteth onely Matrons, the others arms are clos'd to all but the maintainers of a Brothel-houſe.

[c] *Nil medium eſt; ſunt qui nolint tetigiſſe niſi illas*
Quarum ſubſutâ talos tegat inſtita veſte;
Contrà, alius nullam niſi olenti in fornice ſtantem.

[c] Horat. *ibid.*

Thus folly runs againſt a Rock to eſcape the violence of a Wave.

Stulti

Stulti dum vitant vitia in contraria currunt.

One party must be Antarctick to the other, and the mean neglected. [a] *Vigilantius* is of this opinion, that Deacons must of necessity have she-Associates: whilest he thus imposeth a wife upon the Clergy-man, the *Romanist* denyes him the solace of a meet help, and will sooner allow him an [b] Harlot then an Espouse: whilest the true doctrine hath its situation in the middle, and gives a liberty to live in a virginall or matrimoniall estate, according to every mans [c] ἴδιον χάρισμα, his *proper gift* and capacity. True Christian liberty stands

——*partes ubi se via findit in ambas*,

betwixt wild Licentiousnesse, and tyrannicall Restraint. [d] *Libertate abutitur tam qui ejus fibulam nimis licenter laxat, quàm qui nimis arctè astringit: Extrema omnia vitanda sunt, & mediocritati litandum, quæ tyrannidem inter & vagam*

[a] Hier. *adv.* Vigilant. *Episcopos Vigilantius sui sceleris dicitur habere consortes, si tamen Episcopi nominandi sunt qui non ordinant Diaconos nisi prius uxores duxerint.*

[b] *Turpissimum est quod Officiales permittunt Clericos cum Concubinis meretricibus & pellicibus cohabitare, liberos procreare sinunt, accepto ab iis certo quotannis censu.* Espencæus *in Tit. cap. primo.* [c] 1 Cor. 7. 7. [d] Remonst. *Conf. Fidei in Præfat.*

vagam atque effrænem licentiam media consistit. The true doctrine of providence is in the middle, and hath on one hand the blind fortune of *Epicureans*, and on the other the irony fatality of the *Stoicks* and [a] *Prædestinarians*. The learned [b] *Bellarmine* chargeth the *Tigurine* and *Geneva* Ministers with complying with *Arius*, out of a passionate vehemency against *Stancarus*: But this is judged to be a causeless exprobration.

[a] Rem. *ib. cap. 6. de Provid. p. 23.*

[b] Bellarm. *Controv. to. 1. Præf. ad 2. Controv. Gen. Tanto ardore in Stancarum invehuntur, ut interim ad scopulum ipsi longè duriorem naviculam suam allidant; dum enim utrique naturæ Christi Mediatoris officia tribuunt, divinam Christi naturam et à Patris natura distinguunt, et rem creatam cum Arianis faciunt.*

3 §. If these Reformers proclaim *Rome* wholly *Babel*, and to have nothing of *Bethel*; wholly Whore, and to have nothing of the Spouse; a denne of Thieves, and not at all to be called the house of Prayer; If they be hot, and *Rome* cold; they fire, and *Rome* water; If they not onely go but runne from *Rome*, it will be a means, *ut si veritas occultata jampridem sit, in æternum*

num jaceat conſepulta, (as [a] *Gaſſendus* ſpake of Authority in Philoſophy) to keep the Candle eternally under a buſhell, to hide the light of Truth from the eyes of both. Whereas if theſe would abate of their Presbyterian Anarchy, thoſe of their Papall Supremacy; theſe of their Extemporary Service, thoſe of the ſuperfluities and vanities of their Maſſe; theſe of their Solifidianneſſe, thoſe of their meritorious works; theſe of their [b] *perditio tua ex Deo*, their abſolute Reprobation, thoſe of their *ſalus tua ex te*, their Condignities, Congruities and Supererogations; theſe of their Irreverence, thoſe of their Ceremoniouſneſſe in Gods houſe, and ſo in other Extreme particulars; there might be an hopefull Reconciliation of Parties and Opinions, and a gladſome reſurrection of the buried glory of the Church of *England*.

[a] Gaſſend. *Exerc. Paradox. Ex.* 2. *p.* 24.

[b] Hoſ. 13. 9.

CHAP. VII.

A Cenſure of the common evill practice of Railing *againſt an* Adverſary *in Opinion.*

1 2. TRuth is ſo radiant in it ſelf, that it needs not fetch luſtre from the diſgrace of another. Flinging dirt upon an Errour tends not to the beautifying of the face of Truth. He that blots his *Adverſaries* name, may defame his Perſon, but not deface his Opinion. The fire of Contumely will not burn up a Falſhood, but it ſerves onely to make the ſpirit of the maintainer ſo much the more to boyl over. Rancour in diſpute is as Oile poured upon the flame, which is ſo far from an extinguiſhing, that it is an encreaſing of its rage. As an uttering of ſome Truths to an Enemy

a brings

a brings an *odium* upon the ſpeaker: ſo the *Obloquy* of the ſpeaker brings an *odium* upon every Truth. The violent ſtriking of the tongues of *Luther* and the Pope againſt each other, was a way too irregular to produce the ſparks of Truth, and a practice which deſerv'd a reprehenſion. Ill language proceeds not with decency out of a *David's* mouth, though he be a man of warre: and b *Holineſſe to the Lord* is a Motto to be *engraven upon the bridle of the Horſe*, though a warlike beaſt. The Miniſters duty c is ἀντιλέγοντα ἐλέγχειν, to confute a Gainſayer with Arguments, not with *Obloquies*. d Smooth ſtones are moſt likely to give an overthrow to the *Goliah* of Hereſie.

a *Veritas odium parit.* Gal. 4.16.

b Zach. 14. 20.

c Tit. 1.9.

d 1 Sam. 17. 40.

The Raſour cuts not the better for its rough edge. In the Act kept betwixt the Archangell and the evil Angell, περὶ τοῦ Μωϋσέως σώματος, the Champion of Truth dares not adventure upon foul terms wherewith to aſperſe the Patron of Falſhood; his proceeding is with modeſty, not with

málice;

malice; he [a] implores an increpation from the Almighty, ἐπιτιμήσαι σοι Κύριος, The Father of Lights rebuke thee the father of Lyes. If the [b] hands of Arguments will not doe, 'tis in vain to endeavour to hold the ſhip of Truth by the teeth of Rancour.

[a] *Jude* 9.

[b] *Cynegirus amputatâ dextrâ, navem ſiniſtrâ comprehendit: quam et ipſam cùm amiſiſſet, poſtremùm navem morſu detinuit.* Juſtin. *lib.* 2.

2. §. If a man errs in Fundamentalls, and yet deſerves not to be called by the worſt name imaginable, to wit, an Heretick, that is, if he hath not ſo paſſionately eſpouſed his [c] Opinion, but that he will give it a divorce, if by a clear conviction he find it Adulterate; he is to be aſſaulted with Shot out of Reaſons Armory, with palpable Demonſtration, at the appearance of which he reſolves to ſurrender; and not with the Flaſhes out of Paſſions furnace, at the approach of which he is forced into a ſuſpition of his Adverſaries

[c] *Errare potero, hæreticus non ero.* Aug. *Hæreſis ab hærendo dicitur; ideo ſiquis ex levitate ſentiat in aliquo oppoſitum Fidei, non dicitur hæreticus, niſi vehementer ſeu ex electione (quæ etiam Prohæreſis dicitur) inhæret ſuæ opinioni.* Durand. *in Sent. l.* 4. *diſt.* 13. *qu.* 5.

versaries weakneſſe: for that Cauſe may juſtly be deemed to want the patronage of Arguments, and conſequently of Truth, which is pleaded for onely with a multiplicity of words, and thoſe unſavoury. If the man be ſomewhat ſcurrilous, the way to make him a Proſelyte is by the Courtſhip of fair language. And it is the moſt compendious way, to invite a man of a ſerene ſpirit to a cloſer embrace of what he holds, to urge againſt him no ſtronger Arguments then thoſe which are deduced from the Topick of a virulent Tongue: to have no other weapons brought againſt him then what every weak [a] Woman, every *Xantippe*, can afford, to wit, the Sword of the Tongue, [b] and the Arrows of bitter words.

[a] *Convitiis & diris Herculem vincet muliercula.* Clam. Reg. ſang. ad cœl. *pag.* 20.

[b] Pſal. 57. 5.

It will be ſurmized, that theſe feet of Clay are not the attendants on an head of Gold, yea, that there is no Head, where there is ſo much Foot; no Reaſon that can prove, where there is nothing but kicking, which can nothing but provoke; that theſe *Maculæ*

contrary

contrary to the [a] Philoſopher's, are inconſiſtent with ſolid particles: and what [b] S. *Ambroſe* hath delivered, will be rightly objected, *Quem Veritate non poteſt, lacerat Convitiis.*

[a] Des Cartes.

[b] Amb. *in Pſal.* 118.

[c] *Parſons*, notwithſtanding he wanted nothing but a glaſſe at any time to view the Effigies of a *Railer*, yet he cenſureth this practice as unworthy; and makes uſe of an inſtance of the loweſt degree, taxing King JAMES with an Incivility, for calling the *Romiſh* Champion, *Maſter Bellarmine.*

[c] In his *Cathol. Eng.* againſt the Apol. of K. *James*, parag. 1.

3 Q.

If a man errs in Fundamentalls, and ſuperadds Contumacy to his Miſtake; if he be one *quem non perſuadebis etiamſi perſuaſeris*; if he be Adder-ear'd, and hath attain'd to the extremity of deafneſſe that he will not hear; if he ſtops his ears againſt perſwaſions advancing ſoberly under evident Reaſon; if he will not attend to thoſe of the [d] Tribe of *Levi* when they lift up their voices as trumpets in Exhortations and Rebukes, or to the thunder of a delivery to *Satan*; if

[d] *Neque aliunde hæreſes obortæ ſunt aut natæ ſunt ſchiſmata, quàm indè, quod ſacerdoti Dei non obtemperatur.* Cyprian. *Epiſt. l.* 1. *Ep.* 3. *Corn. fratri, p.* 6.

after

after all these Batteries he stands out without remorse, and layes out the utmost of his ability that others may joyn with his hereticall conceptions, and that Truth may not be struck at onely with his single hand; to this man reproachfull words will be no Bridles to restrain, but Spurrs to hasten him in his mad cariere.

Such ill-composed souls, like well-built Vaults, are by so much the stronger, by how much the more pressure they sustain. Here virulent spittle is an eye-sore, not an [a] eye-salve. The fire of the Tongue will make such stony hearts fly out with speed and violence. Such impetuous minds are like boysterous torrents, which meeting with a stoppage grow the more loud and clamorous. The onely Logick against such a man is *argamentum à fustibus*: the onely Law is, [b] *Breve de hæretico comburendo.*

[a] Joh. 9. 6.

[b] *Possunt hæretici ab ecclesia damnati temp. pœnis, et etiam morte mulctari.* Bellarm. *Cont.* tom. 2. c. 21. *de Laicis, l.* 3. p. 547. *Igne & fuste potiùs agendum cum hæreticis quàm cum disputationibus.* Bern. *Ep.* 190.

If a man errs not in Fundamentalls, but is onely of a contrary persuasion to you in some few Superstructions, which depend upon deduction, what

4 Q. Reproaches

Reproaches you caſt upon him, may by the ſame equity be retorted againſt you, ſeeing theſe are dubious, and not generally determined: he may embrace *Juno*, and you a Cloud; he may as juſtly be offended with you, becauſe you comply not with his judgement and apprehenſion. Be candid, and uſe ingenuous and rationall Perſwaſions, not peremptory Threats; and by ſo doing, if he hath unadviſedly led Truth captive, you may redeem both it and him. Thus *Cecilius* the Presbyter turn'd *Cyprian* from a Pagan Rhetorician to an eloquent Chriſtian. So [a] S. *Hierome* witneſſeth, Κυπριανὸς Αφρος, πρῶτον ἐνδόξως τὴν ῥητορικὴν διδάξας, πειθεὶς παρὰ Κεκιλίου πρεσβυτέρου Χριστιανὸς γενόμενος. If you attend without prejudice to ſober diſcourſe, and oppoſe not Reviling to Reaſoning, you may in time ſee that to be erroneous which at preſent you judge Orthodox: you may (like Saint *Auguſtine*) write the Retractations of your junior years, and (like [b] *Brightman*) you may live to confute your ſelf.

[a] Hier. *Cat. ſcript. eccl. in* Cypriano.

[b] *In Apoc. de mille annis.*

5 §. This corrupt practice of *railing* a-

gainst a supposed Errour is not of yesterday. Saint *Hierome*, the father of Fathers, though not in time, yet in the tongues, (as [a] *Erasmus* relates, and his [b] Works demonstrate) was too ready a Practitioner in this Art. Take a single instance, and by that foot you may guesse at the too ample stature of this Christian *Hercules*. 'Tis in the beginning of his Treatise *adversus Vigilantium*; where he falls foul upon his name, *Exortus est subitò Vigilantius, seu potiùs Dormitantius*: where also he layes down a catalogue of fourteen Monsters, and then brings in *Vigilantius* as the worst at the bottome. Upon which place *Erasmus* speaks thus, *Mirè à convitiis auspicatur, idque suo more.* To labour in the proof of this practice in these dayes, in the men of this Nation, were to shew light to the Sunne, or to suppose my Readers wanted Ears or Eyes to give them intelligence from the Pulpit and Press. 'Tis too true that *England* hath of late abounded more with Firebrands then shining Lights: *England* hath granted to [c] *Megera* too large domini-

[a] *Vide Erasmum in vita ejus ante Epist.*
[b] viz. *Vers. bibl. Quæst. & trad. Heb. Catal. script. eccl. &c.*
[c] *Megera qu. μεγαλη ἔρις. Fulg. Myth. l. 1.*

ons. In the court of Controverſiall Divinity, there are few who ſtand not in need of a *Pulchrè placitando*: we may beſpeak almoſt each of them with the language of *Cræſus* to *Solon* in the Dialogue, [a] Εὐφήμει ὦ Ἄνθρωπε, *Good words, O Man.* I wiſh that, at length, mens breaſts would entertain calmer thoughts; that difference in Judgement may not be a cauſe of alienation in Affection; that *Adverſaries* in *Opinion* would be free from Animoſity and wrathfull diſcompoſure, [b] ἀληθεύοντες ἐν ἀγάπῃ· that the hearts of both Parties in a Controverſie were tuned up to a melodious Uniſon; that Controverſiall Divines would ceaſe to be ſtinging Satyriſts; that they had more of the Pigeon and leſſe of the Gall; that the Meekneſſe of *Moſes* were more exemplifi'd then the *Railing* of *Michal*; that men would tip their tongues with Reaſon, not with Raſhneſſe. A mild ſpirit requires a modeſt refute: and it is better to remain indebted to a Reviler, then to repay him in his own Coin.

[a] Luc. dialog. Χάρων, ἢ Ἐπίσκοπος.

[b] Eph. 4. 15.

F I N I S.